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CONVENTION OF THE DIOCESE OF NEW YORK.

(CONCLUDED.)

Rev. Dr. Higbee then rose and stated that it occurred to him that the Convention here have had presented to them all the light that was necessary to enable the members to vote. He therefore wished to propose, and he hoped there would be no objection to it, that as the time of the Convention was short, and as the evening session would give the only opportunity to present the question to a full house, he would therefore propose that at a certain hour that evening all debate should cease on the subject, and that the question should be taken on the whole subject, in order that we may approach its termination—he would suggest the passage of an order that, at — o'clock, this evening, all debate ceases, and the question shall be taken.

Mr. James A. Hamilton said it was not in order, until the pending question be laid on the table.

Rev. Dr. Higbee agreed to this. His only object had been to bring this before the house. He moved to lay the pending business on the table, for the purpose of taking up the proposed order.

Mr. Hamilton said this would not do. The motion to lay on the table must be absolute.

Rev. Dr. Higbee declined to do this.

Judge Oakley hoped the question would be taken, not to-night, but to-morrow, at ten o'clock.

Mr. James Monroe moved to adjourn, but the motion was lost by an overwhelming vote.

Rev. Dr. Higbee did not wish to preclude debate, nor to prevent amendment.

Rev. Dr. Taylor said the motion was not in order.

Mr. Harison said that the motion to lay on the table was in order, by the very rule read by Dr. Taylor.

Rev. Dr. Taylor said it was not a part of the motion of Dr. Higbee.

Dr. Higbee averred that it was.

Mr. William Jay said he would like to offer a few remarks.

The Chair expressed the hope that the gentleman would reserve his remarks. It was evidently the decided wish of the house that the question should be taken.

Mr. Jay was not inclined to yield. It was then questioned, whether, under the rules of order, he had a right to speak again, and decided that he had not, if there was any member who had not yet spoken, that desired to do so; whereupon

Dr. Henry rose to say that if the gentleman from West Chester persisted, he should feel obliged to claim the floor under the rules.

Mr. Jay resumed his seat.

Dr. Henry then went on to say that he rose only to implore the House to take the question. What was it gentlemen on the other side desired? Were they, of set purpose, talking against time? They had the discussion entirely to themselves the whole of this long day and evening. Surely that was enough. The question must be taken; and it might as well be taken now as at any time.

Rev. Dr. Taylor had a few words to offer. His remarks were written down, and he said he should say just that, and not one word more. He said:—

Feeling it to be my duty to vindicate the vote I am prepared to give on the question now before the Convention, by assigning the reasons which influence me, and yet feeling exceedingly desirous, upon a subject so delicate and important, to avoid the utterance of even one single word which had better have remained unsaid, I have resolved to do, what I certainly never in my life did before—and that is, to *write down* precisely what I mean to say, and—God being my helper—to say not one word more!

In the first place, then, you will permit me to remark, that even if we possessed the power to appropriate the income of the "Episcopal Fund" in the way contemplated by the resolution now before the Convention, yet I should object to any such appropriation, because it would be very unwise, and every way improper in us, as diligent stewards of a sacred trust, thus needlessly to vote away funds committed to our fostering care, when the money required for the proposed end could so readily have been obtained from other sources.

Secondly—I object to this resolution because its introduction has already agitated to a most painful and humiliating extent the bitter waters of unchristian strife, and its success would be sure to keep alive the flames of discord in our Christian family, and thus to give great and ever increasing occasion to the enemies of the Lord to blaspheme.

But thirdly, and chiefly, do I object to any such application of this solemn trust, because I regard it as a palpable and gross perversion of the Fund from the high and holy object for which and for which only, it was created. To know what that object was, I go not only to the act of Incorporation recently obtained, but I turn to the history of the fund itself—I go back to its very foundation; and when I find that as early as the year 1787 it is expressly declared in the law then enacted, that the object of the fund was "to defray in the most effectual manner the extraordinary expenses which the Bishop may incur in his visitations of the churches,"—when in 1821 I find another canon, declaring that when the fund should be sufficient for the support of a Bishop, that then "the Bishop shall have no Parochial Cure, but shall devote himself entirely to the duties which pertain to the Episcopal office,"—when in 1832 I find the Vestry of Trinity Church declaring with solemn earnestness that in all that they had done for this fund, their single, high, and holy object was "to secure to the diocese at large the whole of the time and services" of the Bishop—when, sir, I read these things as I find them written, it is impossible for me to doubt for one moment as to the true intent and meaning of those words, "support of the Episcopate," as they occur in our act of incorporation.

Sir, for me to pervert the power with which I have been entrusted by God and his Church over sacred funds—funds created by the offerings of Faith and grateful piety to advance the great ends of Religion and human salvation—for me to pervert that power so far as to give those funds away—not to spread the Gospel of purity and truth—not to strengthen the Church and confirm the faith of her friends, but only for the private use of a man—who, under the discipline of the Church, and by the solemn judgment of his peers, has been disqualified from uttering one word, or moving a limb, in that glorious cause to which he had so solemnly vowed to devote himself all the days of his life! Mr. President, let other men think as they may *for me* to do this thing would be sacrilegious and horribly wicked—and, sir, God being my helper, *I never will do it!*"

Mr. William Jay could not conceive of any motive of the majority of the Convention for forcing through this resolution to canonize the Bishop, or to make a case to present to the next Convention, for his restoration.

Judge Buel's amendment to Judge Burnet's resolution was then read, and the vote, (as follows) taken upon it by orders:—

CLERICAL.	LAY.
Ayes, 47.	Ayes, 63.
Nays, 92.	Nays, 62.
	Divided 2.

Lost by non-concurrence of the two orders.

The question then reverted to the original resolution of Judge Burnet.

Rev. Mr. Forbes offered this amendment, by way of substitute:—

Resolved, That the Trustees of the Episcopal Fund, be directed to pay over to the Rt. Rev. B. T. Onderdonk, D. D., out of the income of the said Fund (excepting the portion thereof set apart for accumulation) the sum of ———— dollars annually, to commence from the 1st of October, 1846, until the meeting of this body next subsequent to the next meeting of the General Convention; subject, however, to any action of the General Convention on the subject."

Mr. John C. Hamilton moved to amend this amendment as follows: Add

"And it being hereby declared that this grant of a part of the Episcopal Fund of this diocese is not to be deemed, taken or construed, as in any mode or degree affirming the continuance of the jurisdiction, or any right or title of the Rt. Rev. B. T. Onderdonk, now under suspension 'from the office of a Bishop in the Church of God, and from all exercise of his episcopal and ministerial functions,' to any part of the income of the said fund."

It being 10 o'clock, the Convention adjourned till Saturday morning.

SATURDAY (FOURTH DAY) PROCEEDINGS.

Morning Prayer was said by Rev. Mr. Ward of Mamaroneck,—the lessons were read by Rev. Mr. Traver, of Poughkeepsie.

The Committee on the Diocesan Fund reported that five cents *per* mile should be allowed for travelling expenses of members residing more than twenty miles from the city. Laid on the table for the time.

Mr. Hiram Ketchum rose and said that he had in his hand a communication from the Vestry of St. George's Chapel, up town, asking permission to send delegates to this Convention, and inquiring what should be done with it? he thought that Chapel was entitled to vote in this Convention. The application was made to the Standing Committee, and they say they have no right to act on the subject. He moved that the application and the answer of the Standing Committee, be referred to a special Committee of this house.

Mr. Harison, said he had had occasion to look into the question, and found that it is an entirely new one, because, in all previous cases the statement of the Bishop of the diocese, that they were entitled to admission, was presented, and as a matter of course they were admitted. We have no proof here that this congregation is entitled to admission. He moved that the subject be referred to the Standing Committee.

Mr. Ketchum said the congregation was independent, worshipping at present with St. George's, and the only reason they worshipped where they do is, because their new chapel is not built.

Hon. Samuel Jones said that an unincorporated church, was not entitled to admission, and called for the reading of the communication addressed to the Standing Committee on the subject, which was read by the Secretary, and from which it appeared that this congregation are now worshipping in a Presbyterian Church; and the corner stone of their new Chapel was laid in June last, the new church being called St. George's Church, Stuyvesant Square.

Rev. Mr. Richmond, thought that under the circumstances St. George's was entitled to two votes, in the same way as Trinity Church claims three. St. George's is entitled to two votes, without asking the liberty of any person.

Mr. Livingston inquired whether the services performed on the Sunday evening, were the usual Sunday services, or merely the third service, and was answered that it was the third service, by which he meant to show that it was one and the same congregation; the canon prohibiting the use of the third service where the second had not been used.

Mr. Ketchum said, if it was in order, he would move that St. George's Church, be entitled to two votes.

Mr. Barretto inquired if the subject had been before the Standing Committee, and the President, Dr. Creighton, said that it had been, and they said that they had no power to act in the case.

Mr. Ketchum asked again, that this church be entitled to a second vote as an independent congregation.

Mr. Duer inquired for what purpose the reference is required.

Mr. J. C. Spencer said the fact should be inquired into, and ascertained whether there was a new chapel within the meaning of the canon. It was a serious question and the Convention should not act upon it without ascertaining all the facts.

Chief Justice Jones said the question turned on the construction of the word "Chapel," and it should be ascertained whether this was what is called a chapel of ease, or a chapel within the meaning of the Canon.

Mr. Ketchum.—We all know that Trinity Church has two chapels, and we know that we are now in one of them, and that she votes on both. Now St. George's are about erecting a new building, on which there has been already laid out some twenty thousand dollars—this is a matter of report, and I take it for granted, that we do not want affidavits to prove it—if this new building were now finished, and we were worshipping in it, I take it for granted too, that we would not require affidavits to prove it—and I take it for granted too, that it is a chapel, and is entitled to a vote. To be sure it is a Presbyterian Church that we are obliged to worship in, but we should have had to hire a ball alley, or that if we had hired the hall alley, then the gentleman's ideas of orthodoxy would not have been offended. Are we not a congregation the same as if we were worshipping in our own Church—is there any man in New York that can doubt this fact? Are we to come here and substantiate every trifling matter by affidavit. All the facts are known to the world, and being known, why are we not immediately entitled to vote.

Judge Oakley was opposed to this business of having one Church entitled to more than one vote. We have several instances here of small churches with small congregations, in different parts of the country, coming here and claiming to have two votes. The thing was never contemplated. When Trinity Church claimed two votes, it was when she was the only Parish in the city and it is apparent that if it be not discouraged, attempts may be made to increase the influence of certain churches. If the matter be referred, he proposed to add that the committee be directed to report on the expediency of breaking up the practice altogether.

Rev. Dr. Anthon said there was another application of the same kind made, and he moved it be referred to the same committee.

Mr. Spencer said if Judge O. wanted to make his instructions as a part of the reference, he could not do it in that way. They should come up in a different form altogether.

The question of referring the subject to a committee was then submitted and carried.

Judge Oakley rose, and said that he did not wish to propose any alteration in the constitution, but he wished the committee would report on the matter at the next Convention.

Hon. John C. Spencer said there had been an application of that nature before the Convention since the last session.

Rev. Mr. Vinton said he was on that committee, but they were not prepared to report this session.

The question on referring Judge Oakley's instructions was carried, and a committee of five appointed to report at the next Convention, viz. Hon. Samuel Jones, Rev. Drs. Wainwright and Haight, Judge Oakley, Hon. Luther Bradish.

The resolution of Judge Burnet, with the amendment of Rev. Mr. Forbes, and Mr. John C. Hamilton's amendment thereto, then came up in order.

Judge Duer rose to address the Convention on these amendments. He did not wish to prolong the discussion on the subject, but he thought it necessary, for the purpose of explaining to some gentlemen who have acted with the majority, what would be the state of the diocese, in case this resolution was carried—for the purpose of enabling those gentlemen to understand what would be the inevitable effect of adopting this resolution. I believe those gentlemen labor under a serious error as regards the object of the resolution, and I believe that a majority of those who would vote for it, would do so in the expectation and honest belief—that if adopted, an effectual fund for the Bishop will be provided and applied for the purpose. Now that is not the case. The resolution may be adopted, but it don't follow that it will lead to the relief of the necessities of the Bishop.

Now I affirm that the passage of this resolution will tend to increase the difficulties under which the diocese now labors. It is not my intention to discuss the question of law which this resolution raises—viz: whether the Bishop of this diocese, if such he can be called and I have no disposition to refuse giving him that title, if he can claim it—whether he has not, by his own conduct, forfeited all claim to this fund. And secondly, whether it is within the power of this Convention, without a breach of trust, to appropriate any part of the fund to him.

These are the questions of law which these resolutions bring up. I have considered this question, and have arrived at a conclusion—satisfactory to myself—that we cannot pass these resolutions.

It may be that all the legal arguments on this question, have not been heard, still the principles on which the decision of this question depends, have been clearly stated, and here I will remark that the arguments pressed against the passage of them—so far from meeting with any reply—not even an attempt has been made to refute them. They have been misunderstood by the gentleman who undertook to answer them. It has been said that if the Bishop was laboring under disease, it would be inhuman not to pay him, if not the whole, a part of the fund. It is not pretended that if the disability under which the Bishop now labors, were a physical disability, caused by the act of his Maker we are not bound to pay him his salary—but the proposition we say is this—whether an officer, who by his own act, forfeited his claim to his salary, whether his salary is still to be given to him in consideration of his services. Although he may have no right to his salary, still the power of this Convention to provide for him, is a distinct question. But is the disability under which the Bishop rests, caused by his own act, or by the act of his Maker? I doubt exceedingly whether this Convention is a proper tribunal to decide on it, and whether the Convention, if a proper tribunal, is in a state of mind to dispose of the question impartially. It is to a court of law that this question belongs, and must thereby be decided finally. It is to the judicial mind alone that these questions of law can be addressed. We cannot decide these questions if we would. We cannot discuss them, if we do, other questions will mix with them in spite of ourselves. I do not discuss these questions for another reason which may be unexpected to many members of this Convention. Entertaining the conviction that I do, I cannot vote for the resolution myself, but so far from wishing to defeat the resolution, I am rejoiced to see it, because it will afford a favorable opportunity to obtain a judicial decision on the question which has so long agitated the Church. It cannot be supposed that if the majority of this Convention shall adopt this resolution, the minority will of course acquiesce and oppose no objection to the will of the majority. It is asked by gentlemen what is the nature of the objections, which ought to be conclusive against the passage of this resolution. Let us suppose there are three trustees deputed to perform a particular trust, and that two of them agree that a portion or the whole is to be devoted to a purpose which the third thinks would be a departure from the trust. Now what course is the third to take? He becomes a party and fails in his duty, if he does not go into a court of justice, and have the trust interpreted. Who are the trustees in this case? This Convention are, because it is from the will of this Convention that the trustees derive their rule of conduct, and if the majority, in defiance of our opinions, will pass the resolution, it remains for us to at least regard our duty, and go into a court of justice, and demand a decision on the question. I presume it cannot be said that there is a doubt about our duty to bring this question to a decision by the legal tribunals—of course every man and every Church that has contributed, is interested in the disposition of the fund, and every Church will have a right to call in question the right of the Convention to dispose of the fund, and would, if necessary, impose an injunction on the trustees, to prevent them from disposing of it.

Let us see now what are the questions which in a court of law, it would be necessary to discuss, and I submit to the gentlemen, whether it is for the interest of the Church, whether these questions should be submitted to the decision of the civil, instead of the ecclesiastical tribunals. In the first place, the question would be what I have already stated—if the Bishop by his own acts has incapacitated himself for the discharge of his duties, has he not forfeited all right to a portion of the fund? Secondly, is the sentence to be received as conclusive evidence of the truth of the charge on which the conviction was founded? It may be said, and will be probably, that even if it be true that Bishop Onderdonk has voluntarily forfeited his right to his salary, still this Convention, in the exercise of a discretionary power, may give a part of this fund to his support. And thirdly, whether he has not by his own act deprived himself of his civil character as bishop of this diocese? If it should be decided that such is the effect of the sentence, you cannot have the right to dispose of the fund. If he is no longer Bishop, not one dollar can be applied for his support from this fund. The fund, taking its most general sense—let us suppose the support of the episcopate alone is the object of the fund, will it not be violated? Would we be justified in applying any portion of it to Bishop Chase, who would be glad of any aid we would extend to him. It is quite clear to me that it would be as much a violation of our trust as to give any portion of it to the support of Bishop Onderdonk.

It has been declared by some, that the sentence of the Court, declaring indefinite suspension is illegal and void, on the ground that the only suspension allowed by the canon is suspension for a limited period, and therefore that it is not a suspension such as the canon authorises the Court to pronounce. Others hold the opinion that the sentence was not invalid when it was pronounced, but being only temporary, it expired immediately, and the Bishop was again restored to his functions. Such are the opinions that have been dicussed, and gentlemen will have an opportunity of testing their correctness. If they desire to decide the question, let them bring it before a court of justice. If they are so confident in their belief, why do they shrink from the test, hearing from the mouth of the judge what will be his decision on the point? But recollect that when you carry the question into court, you must abandon all sympathy for the Bishop, for during all the time the question is pending in a court of justice, not one dollar can be applied to the use of the Bishop, or to any other episcopal purpose designed by the Church.

Mr. Betts inquired if the gentleman meant that a court of justice would place an injunction on the whole fund. He was called to order, when

Mr. John Jay rose to a point of order, and said that though it was with extreme regret he interrupted for a moment a discussion in which he saw the house was deeply interested, he felt bound to remind them that that discussion was out of order, as several reports were before the Convention, and first in order. He would therefore move, as he believed gentlemen would prefer, that the rules be suspended, so as to allow the present discussion to proceed in order, with the understanding that those reports should be taken up after the debate was finished, and should not be thrown over to the next Convention.

Hon. Luther Bradish said he hoped the motion would be withdrawn by the mover, as, although the discussion had been irregular in its commencement, that irrefularity had been waived by allowing it to continue thus far.

Mr. Jay accordingly withdrew his motion, expressing again his regret that he had felt obliged to make it, to provide against the indefinite postponement of the reports alluded to.

Mr. Duer proceeded in answer to Mr. Betts. Undoubtedly if the only question is the right of the Convention to appropriate $2,500, then the rest of the fund would not be locked up, and the trustees would have the power of applying the remainder of the fund according to the directions of the Convention. The question is, is the Bishop entitled to all and not a part of the fund. If you admit in a court of justice that he has forfeited all claim to the fund, then you abandon the question whether the effect of the sentence has not been to separate him from the diocese. That question you must meet, or you must deny the justice and legality of the sentence. Now I put it to the consciences of the lay delegates for what purpose they are acting? I ask them whether they have not supported the majority under the impression that the effect of the adoption of this resolution was to relieve the Bishop—but when they now know that the adoption of it will drive the question into a court of justice, whether they will vote for it?

I pass now to another branch of the subject. Although I am desirous that the question should be decided in a court of law—that is if the friends of the Bishop will still persist in passing this resolution—there is a more speedy way of reaching a decision, and I am astonished that the friends of the Bishop have not long since adopted the course. If it be true that the sentence is void, or if not void, has expired, then the Bishop is entitled to the whole of the fund—and the moment the trustees of the fund refused to pay him his salary, I ask why did not Bishop Onderdonk commence a suit to enforce the payment of it? If he has a right to it, he does not want a resolution, he should assert his right. But it has been said, that his omission to assert his right is proof of his Christian submission. Is it the duty of a Christian man who is in necessity, suffering under an illegal sentence, is it the duty of that man to acquiesce in it? Is Bishop Onderdonk, who his friends say, has been convicted by perjury to act thus? Why not impeach the witnesses? Can it be presumed, that under these circumstances an innocent man would have remained silent, and not have carried it up to a court of justice, and contested the illegality of the sentence upon which he was suspended? But this is not all. Has not Bishop Onderdonk certain duties to perform? Is it he alone that suffers? Have you not all complained of the want of episcopal services? Whose fault is it if the bishop is suspended, and the sentence is void? Why is it? You are not suffering from the act of Providence, but from the constant deprivation of episcopal services, because an innocent man will not assert his innocence in a court of justice. Another reason for his omission to do this, is that he may be unwilling to bring the question of our ecclesiastical jurisdiction into a civil court. Let us assume that. Then why do his friends force us into a court of law? Why does the bishop in effect say, that in a court of law alone shall the question be determined? Why do you force us to take that course? Suppose this last to be the objection, there is one obvious mode by which he can be relieved. Let him understand that it is the wish of the Convention that he should institute a suit, and if he should not have the means to carry it on, that we will bind ourselves to pay his expenses—and in the mean time will it be asked, what is to be done for the bishop? I am ready to say, that in the meantime, I am willing to pay him twenty-five hundred dollars till the next meeting of the diocese—and let security be given by him, that if it should be decided that he has no right to the fund, that it shall be repaid to the trustees. If he has friends who believe that the Convention may rightfully appropriate the fund under the circumstances, they will no doubt willingly become his security. With these views, and in order to bring the subject to a termination, I offer the following as a substitute for all the pending propositions.

Whereas, it is asserted and believed by many that the sentence pronounced by the highest ecclesiastical tribunal in the Church on the Rt. Rev. B. T. Onderdonk, suspending him for an indefinite period from the office of Bishop, and the exercise of the functions of the ministry, is on its face illegal and void; or if valid when pronounced, it has already been carried into full effect, and is no longer in force.

And *whereas* it has been asserted as the solemn belief of members of this Convention, that the Right Rev. B. T. Onderdonk is wholly innocent of the charges whereof he was convicted; and whereas upon the supposition of the truth of the assertions above recited the said Rt. Rev. B. T. Onderdodk, not only in law, but in conscience, is entitled to the whole income of the Episcopal fund of this diocese in the same manner as if no sentence of suspension had not been pronounced;—therefore

Resolved, That the Rt. Rev. B. T. Onderdonk, if conscious of his entire innocence of the charges preferred against him, and if he shall be advised that the sentence pronounced against him be invalid, or has ceased to be in operation, is earnestly and respectfully advised to institute the necessary proceedings against the trustees of the episcopal fund to enforce the payment to himself, as bishop of this diocese, of the whole income of the said fund, and that in the event of his success in the said suit, this Convention pledges itself that all his charges, expenses, &c., in the prosecution thereof, shall be repaid to him, as properly chargeable to that fund.

And be it farther,

Resolved, That to provide the means for the support of the said bishop during the pending of the suit so to be instituted, the trustees of the episcopal fund shall be and are hereby authorized and directed to pay him the sum of $2500, provided ample security shall be given to the satisfaction of the Chancellor, that the monies which shall be advanced shall be repaid to said trustees in case it shall be finally decided that the said Rt. Rev. B. T. Onderdonk is not entitled, as Bishop of this diocese, to the income of the said fund, and that this Convention has no lawful authority to appropriate the income of the said fund to his support.

Rev. Mr. Forbes asked Judge Burnet, if he would accept his (Mr. Forbes's) proposition, instead of his own.

Judge Burnet accepted it. It reads thus:—

"*Resolved*, That the trustees of the Episcopal fund be directed to pay over to the Rt. Rev. B. T. Onderdonk, D. D., out of the income of the said fund, excepting the portions thereof set apart for accumulation, the sum of —— dollars annually, to commence from the 1st of October, 1846, and to continue until the next maeting of the General Convention; subject, however, to any action of the General Convention on the subject."

Mr. John C. Hamilton's amendment to the above was then withdrawn, leaving this the substantive proposition.

Mr. Duer then offered *his* resolution, [see above,] as an amendment to the resolution as it stands.

Rev. Mr. Forbes rose, and said he would make a few remarks in relation to the resolution he offered himself, and not in answer to what Mr. Duer had said, any further than an answer would necessarily be involved indirectly, sustaining his own resolution. My object, (he said) is to simplify the question before the Covention. Hence the matter of arrearages is not touched, nor is the payment of salary made to extend beyond the next meeting of this body, subsequent to the next meeting of the General Convention. The effect of the resolution will therefore be this: if the general Convention declare the diocese vacant, Bishop Onderdonk has no claim, according to the resolution, for any money. If again, the general Convention shall restore Bishop Onderdonk, he will be entitled to the whole amount. If the general Convention adjourn without touching the question, the support only continues to the next meeting of this body, aftor the general Convention. So much for an explanation of my resolution. Now, may I be allowed to speak in reference to the principle of it. There have been two questions proposed here. One is, whether the diocese is vacant—and the other is, is Bishop Onderdonk entitled to a support from this fund? The first point I do not wish to argue over again. I only wish to re-affirm my own convictions, expressed in the majority report of the committee of twenty, that Bp. Onderdonk is *de jure* and *de facto*, Bishop of the Diocese. This I take to be the *common sense view* of the subject. I have listened, (he said), to a great deal of specious argumentation, and I must say, that my convictions are unchanged, and I believe the church and the community will eventually come to these convictions. I now state the ground on which, I suppose the Bishop being suspended, and unable to perform his duties, is entitled to support. And here I am compelled to advert to the remarks made last evening, by the gentleman from Grace Church. Considering that he professed to give an elaborate argument, the emphasis of his declaration, the distinctness of his enunciation, the intense feeling which he exhibited, and the fearful inference which he drew in reference to many who differed from him, by implication charging sacrilege upon them. [Here the gentleman was called to order by Dr. Taylor, who said, he applied the term sacrilege to himself, solely.]

Rev. Mr. Forbes. I am aware of it. I do not wish to press this matter on the Rev. gentleman.

The implication is all I adverted to. But I do say, that considering all these things, and the visible emotion under which the gentleman labored, his impeded utterance and starting tears, that when he professed to give us the whole history of the bishop's fund, I marvel that he only stated one half of it.

Rev. Dr. Taylor. Will you state the other half?

Rev. Mr. Forbes. I will. And he was proceeding to do so, when

Mr. Duer got up and called him to order, for irrevelancy. The question pending was on the amendment, he said.

The House and the Chair sustained Mr. Forbes, who then read the remainder of the article and the resolutiou of the Convention on the subject. Here said Mr. Forbes, are evidently two objects for which this fund was estahlished, first for supporting the Bishop in discharging episcopal and ministerial functions: and secondly for the better support of the Episcopate in this diocese. The foundation of this fund was in 1787, and its object to support the bishop with becoming dignity. Now, Bishop Onderdonk, although suspended, is yet the incumbent of this diocese, and entitled to be supported in becoming dignity, not because he is suspended *out* of office, but because he is suspended *in* office. This may be construed liberally, and to prove it, I refer to the second section, which says, "for the support of the Episcopate of the Episcopal Church, in the diocese New-York." Now, if you don't give a liberal construction to this section, how did you give a portion of the fund to the Bishop of Michigan? It was in his case a special appointment, to perform episcopal services in this diocese; and having done it in one case, you must do it in the other. Now, let me say, that the fact of the Bishop being suspended does not touch the question, as long as he is the incumbent of the office. What will he do, if you do not support him? The ancient canon of the law, and that of our mother-church, as well as, I believe, of our own, would forbid him engaging in any secular business. What shall a bishop do for a support, when he is suspended justly or unjustly? He cannot engage in the business of life. Shall he go and beg? If he does, then I ask, what becomes of the dignity of your episcopate? Is he not degraded by your acts already? Admit that he is guilty, and refuse him a becoming support, and you degrade the diocese by the act. I say, the Bishop on every principle of law and justice, is entitled to a support. Mr. Forbes said there were other considerations which he might present in this respect, but he was anxious to make way for the gentleman of Trinity Church, in reply to Mr. Duer.

Rev. Dr. Taylor said, he thought his reverend brother has unjustly charged him with want of ingenuousness, in not reading the remainder of the section, as he thought it unnecessary to read any farther than the first, which he thought sustained him in his position.

Mr. Forbes said he did not wish to do so.

Dr. Taylor, and Mr. Forbes here entered into a personal explanation.

Mr. David B. Ogden than rose and said that he had listened to this unpleasant discussion for a long time, and it appeared to him as if the gentlemen on the other side assume to themselves that they are the only honest, conscientious, and religious men in the house. I hope that gentlemen will admit that, however honest, upright, and religious they may be, there is some religion and morality on this side of the house. As the course of argument the other side seems to proceed on the ground that every person who does not vote against the resolution is immoral and irreligious, I deem it my duty to state the ground on which my vote shall be given. In my opinion there is not a question about the power of the Convention to direct the payment of this fund, and I must express my astonishment that lawyers on the other side would state the argument as if there was no doubt about it. By the act incorporating the Trustees, the second section declares the object shall be the management of the fund now provided, together with that which shall be contributed for the support of the Bishop according to the directions that shall be from time to time given. Now I ask by the very terms of that act, has not this Convention the power to direct the appropriations which the Trustees are to make of that fund? It has been asked, can it be appropriated for any purpose than the support of the Episcopate, but who is to judge whether Bishop Onderdonk is Bishop or not. We are to decide if we think he fills the office, and if we think he does, we have a right to appropriate it. Again, in the fifth section it is declared, "the said Trustees shall be bound to conform to the directions given to them by the Convention." Have we not clearly a right to give them full power? Can there be stronger words in the English language used? But we are told that we are the Trustees—and these gentlemen, who are so solicitous for the peace and quiet of the Church, tell us they are determined to carry the question of our right to dispose of the fund as Trustees into a court of law, and for the preservation of order will expose all our misfortunes to the public gaze. Well if they choose to do so, let them do it. The gentlemen tell us if you pass this resolution the Bishop will not get a cent of the money. That don't remain with the gentlemen—it lies with the Chancellor, and I question if there is a Chancellor in creation who would give them an injunction. Unless the Chancellor is of opinion that we are wrong, he will not grant the injunction. A case has been stated by the gentlemen which I think is conclusive against their own arguments. In the case cited by the gentlemen, Mr. Bradford was called to be the minister of the Dutch Church of Albany, and under a special agreement he engaged to officiate as such at the rate of $1,500 a year, and after becoming a married man it was increased to $2,000. After entering upon his duties he became intemperate, and was complained of. He was tried, found guilty, and sentenced to suspension from office until the authorities of the Church were satisfied he was reformed. There was no indefinite suspension—it was like all other suspensions for a limited time. During his suspension he made application for his salary. A final sentence was afterwards passed, by which he was altogether removed from his office. Now what do we learn from this? Do we not learn that although he was suspended, he was still minister of the church notwithstanding his suspension? He was so considered by the highest judicial tribunal. If they did not consider him their minister, why did they pass another sentence to remove him? This is perfectly conclusive to me that he was still the minister of the Church. Mr. Bradford afterwards commenced a suit against the vestry for refusing to pay his salary from the time of his suspension until his final removal. The case was argued, and the judges decided that he was entitled to his salary—that he was still the minister of the church during his suspension. An appeal was taken to the Court of Errors. In that Court the Chancellor and Chief Justice Jones in one of the most able opinions he ever delivered, confirmed the opinion of the Supreme Court, and said that in his opinion, notwithstanding the sentence of suspension, Mr. Bradford was the minister of the church till his removal, and was entitled to his salary. Senator Spencer concurred in the opinion of the chancellor. It is true that after the vote was taken, there was a small majority of a different opinion, and the judgment was reversed; but I insist that the legal sense of the Court—of the judges was in favor of the opinion of the Supreme Court, and the bar of New York are with me that the opinion of the Court of Errors was wrong. If that be the law of the land, it shows that sentence of suspension does not break the ties between a minister of the church and his congregation, or a Bishop with the diocese. That case shows that under the special agreement made between him and the church, he was not entitled to recover, because he could not perform the services. There is nothing of the kind here. So far as that case is applicable to this, it proves that Bishop Onderdonk is still Bishop of this diocese notwithstanding the sentence of suspension.

One gentleman tell us this sentence of suspension suspends him forever, and that it is not in the power of any tribunal to cut him down. Now let us see what is the gentleman's argument. He tells us that the House of Bishops had the power of imposing either degradation or admonition. Now his idea of suspension was that it was to be temporary. Undoubtedly, he says, the canon so understood it. Now I leave it to the gentleman, if the House of Bishops have not passed a sentence in accordance with the canon, is it not void? Surely there is no escaping from this. If the House of Bishops have done what the canons do not authorize, it is void. Other gentlemen tell us that this sentence of suspension really amounts to deposition. How is it that the House of Bishops, when they acted on this subject, declared that they did not mean to degrade him? They refused to pass sentence of degradation, but, say the gentlemen, they did the same thing. Then, according to his argument, they gave an interpretation to the canons which the House of Bishops did not intend. Now, I do not mean to argue whether the Bishop is guilty or not; the question is, whether under this sentence he is declared guilty or not, and what is the effect of the sentence. I am here for supporting the action of the house of Bishops. They have decided that he is guilty, and we are bound to obey it. But permit me to state, that those who wish to carry out the sen-

tence of the Court of Bishops further than that body intended, oppose it as much as if they opposed it altogether. We cannot carry it further than the House of Bishops intended it. A great deal has been said about Bishop Onderdonk since his suspension. I do not want to enter on that subject. He has submitted to his sentence, and no man has heard a complaint from him,—he has withdrawn himself from the public, and from all intercourse with the world. He may be guilty or he may not, but I would ask if those who continue to persecute him have not lost all Christian charity, and act in defiance of the command of our Saviour to love one another? Bad as I think the conduct imputed to Bishop Onderdonk is, I would prefer to be guilty of it than of the uncharitable feelings and motives that animate his persecutors.

Judge Duer asked him to whom he referred.

Mr. Ogden.—To all on the other side.

Mr. Duer.—It is an outrageous charge, and if the Clergy and Laity present are willing to endure it, I will bear my share.

Dr. Henry. Let us have the Chair's decision. We have commonly been unable to get a decision of the Chair on a point of order. Whenever a call to order has been made, my learned friend from St. Mark's has almost always taken upon himself the duties of the Chair.

[Great confusion—cries of order, order, from various parts of the house.]

Dr. Henry. I am speaking, Mr. President, to a point of order. If the Chair has decided that point, I am out of order; and if so, I apologize to the Chair and to the house. Such was the confusion I did not hear the Chair—a confusion growing out of the very fact I was speaking of; and as my apology I appeal to the Chair and to the house, for the truth of what I said, that is, that all through this Convention, the moment a call to order has been made, the gentleman from St. Mark's has been instantly on his feet, instructing the Chair and the house into the Chair's duties, and taking upon himself the office of Chairman.

There was more confusion, which the Chair allayed promptly. Being asked, he stated his opinionto be that the gentleman from Trinity Church was out of order, in imputing wrong motives to members. The motion was carried, that Mr. Ogden be allowed to proceed in order.

Mr. Ogden proceeded, and said, I did not mean to be out of order. I did mean to say, and I say now, that if any gentleman is actuated by those feelings I have described, I consider him guilty of a worse crime than that imputed to Bishop Onderdonk.

I do feel (continued Mr. Ogden) an earnest desire that we should come to some satisfactory conclusion. All I want is that this Convention shall come to such a decision in this matter as shall comport with the dignity of this diocese and the honor of God. Gentlemen knowing the course of conduct of Bishop Onderdonk since his suspension, ought to consent to make some provision for him till the next meeting of this diocese. Whether the Bishop is guilty or not, I do not mean to answer—he has been adjudged guilty—he has submitted and is now submitting to his sentence, and the question is, while he is suffering is he to be deprived of support?

Upon the whole, I shall not detain the Convention any longer. I have no doubt as to our right to employ the fund to the purpose mentioned in the resolution, and I hope that under all the circumstances our suspended Bishop will not be permitted to starve.

Rev. Mr. Vinton then addressed the house. He said he had listened with great pleasure to the argument of his friend who last spoke, and would now proceed to give the grounds on which he would give his vote. The subject, he said, involved three points—first, whether we can dispose of the fund; secondly, to what object; and thirdly, who is the person to receive it. My vote will be given on these grounds—first, that the control of this fund is in the power of the Convention; second, that this fund was at its formation made for a twofold purpose, one of which was for the support of the incumbent of the episcopate of this diocese, and second, that it is applicable to this object even if the Bishop is incompetent for the discharge of his duties; and third, that Bishop Onderdonk is the incumbent.

I will begin with the last in order, and I do it to satisfy the honest scruples of some gentlemen in this Convention, and I will do so as briefly as possible.

And first, what is the effect of suspension? The sentence of the Court of Bishops was, that the Right Rev. Benjamin T. Onderdonk be suspended from office. Now what is the meaning of this? Read the remainder of the sentence, and we have it. "This house does adjudge that he be suspended from the public exercise of the functions of his ministry."

[The Rev. gentleman then read the sentence as it was passed by the Court of Bishops.]

Here the definition of suspension is declared four times to be from the exercise of the functions of the ministry.

Mr. Vinton then referred to the Bishop of Clogher's case, and said,—in that case we get a clear meaning of the sentence of suspension, and that is from the exercise of the functions of the office; and it was clearly intended to mean that, by the tribunal which pronounced it. Now we are familiar with the reason that induced the Bishops to vote for suspension in preference to deposition, viz. because it would not dissolve the tie between the diocese and the bishop. The Bishops of Rhode Island and Delaware, when they voted for this sentence gave as a reason that it would not depose him. It is well known that there are but three sentences which can be imposed, and if sentence of suspension is passed, can the Court add any other? When a minister is degraded, he is degraded entirely. Deposition implies and is the same as degradation, and the person so sentenced is entirely excluded from the ministry; but a suspended minister is only suspended from the exercise of his functions, and can be restored when the sentence of suspension expires. We therefore claim that the sentence of suspension still left Bishop Onderdonk the occupant of the episcopate.

The second point is, for what object was the fund applied. The object is twofold. It is for the support of the episcopate, and for defraying the expenses of the Bishop. This, we understand, is the meaning of the act of incorporation. If that can be made out it makes out the case. I now show that it belongs in part to Bishop Onderdonk from the clause, "to establish a fund for the better support of the Bishop." Will any gentleman say that in case the Bishop could not perform his duties that a portion of this fund was not intended to go for his support? Allowing the sentence now acting on the bishop of this diocese, is a suspension from the exercise of his office, and if he is still the incumbent of the office, can it be denied that a portion of this fund should go for his support? We claim that it should, and in doing so we think we are sustaining God's own principle. Will it be said that we are liable to imputation for supporting it? It cannot, for it is the will of the donors and of the law, and we stand pledged to support it.

It is said that this fund was not intended for this specific case. Now I may ask as many questions as I choose, and who is there to answer me—What have we to do with them? Are we to go beyond the law? Some gentlemen speak about the question being in the nature of a contract, and of taking it into a court of law. Do they recollect that bishops are a permanent order, and that we have not a hireling ministry in the Episcopal Church? Do we say to our ministry, you preach to us and minister to us the sacrament, and we will pay you for it?

Now, suppose an officer of the navy is tried and suspended, will his pay be suspended too, unless it is stated in the sentence? If an officer is suspended in office, the emoluments of that office go with the suspension, but the pay never goes with it. That is the case where there is an order of men. The episcopate of this diocese is occupied by one who held an office, and there are certain emoluments, which grow out of that office. We say we cannot receive those emoluments, but the pay he is entitled to. And it seems to me that in sustaining the resolution, appropriating a part of the fund to the Bishop, we are acting in accordance with the will of the donors. But it is said that if the Bishop is entitled to any pay, he is entitled to all! Is it so? If my argument is sound, does not the reverse follow? By the law incorporating the trustees, a portion of the fund is given for the support of the Episcopate, and another portion to give it activity. It is for two purposes, one to give life and strength, and the other for the better support of the Episcopate. This is precisely what the resolution proposes—not to give the whole fund, but what in our judgment is sufficient for his support, and allow the remainder to go according to the will of the donors for episcopal services performed in this diocese. Will the gentleman from St. Mark's put that question to his heart? Are we not fulfilling the trust, and for doing this, is it not threatened that the case will be dragged into a court of law? Sir, they may do so if they please, but if they do, we will not be silent. They may do this, and they may put the feet of the Church, like St. Paul and Silas, in stocks, but, like them, if they do, we shall sing praises to the Lord.

I now come to the last point that it is within the power of the Convention to appropriate a portion of the fund to the present incumbent of the episcopate. To prove this, I will only refer to the second section of the act of incorporation by the Legislature of this State, being the law under which we act. In the second section, it says, "the care of the fund now provided for the support of the episcopate, and the appropriation of the income of the fund for that purpose, according to the directions of the Convention." And in the fifth section it says, "the trustees shall be bound to conform to the instructions of the Convention."

The trustees shall be bound to conform to the instructions of this Convention, provided that such instructions be in writing, and entered on the journal of the Convention. It is clearly, then, competent, for the Convention to direct this fund to be so appropriated. I therefore, will vote for the resolution of the gentleman from Ticonderoga, and for any amendment to it that will not involve a sacrifice of principle. What does the gentleman from St. Mark's, say to this? It is said that we have not the power of disposing of this fund. Does he think, that the minority will deny the power of the majority? Will the gentlemen in opposition to the declared will of the majority, apply for an injunction on this fund?

Mr. Duer, here said, that by the express words of the statute, the fund was to be applied to the support of the Episcopate, and if Bishop Onderdonk is not the Bishop of this diocese, the resolution would be inoperative.

Rev. Mr. Vinton continued. We are, as a Convention, empowered to dispose of this fund, and we delegate this power to individuals to carry out our will. Is it come to this, that each member of this Convention, can set aside all forms of order, and appeal to a Court of justice, in defiance of the express will of the majority? It is to be hoped not. A single trustee, is not a corporation.

I have endeavored, as briefly as possible, to state the grounds of action of myself, and many others, who will vote with me. They are such, as I trust will commend themselves to the good sense of the Convention. I beseech, gentlemen to forbear, and not impute malice to us, in the course we consider ourselves bound to take. God alone can search the heart. Let us do right—let us walk by faith, having truth before us. Let the responsibility rest where it ought—let us not be frightened from the truth by any party, for if we are right, whom have we to fear? The gospel will be propagated, and the victory of the cross shall be ours, a victory that will endear us to Him before whom we are allowed to kneel, in meekness and humility. Let me warn those who are opposed to us, to beware how they act, for they have to answer for themselves, to Him who sits on the right hand of God.

Mr. Hill, of Albany, suggested the imposition of self-restraint in debate, and adherence to the rules of order. He deprecated the recurrence of such a scene as occurred at the same hour, on the corresponding Saturday, at the last Convention. And secondly, he begged in behalf of the country delegations that the vote on the main question might be taken, without prolonging the debate. He had noticed that the remarks this morning had been exclusively confined to gentlemen within fifteen minutes of their homes; and although as anxious as any of them to express the grounds on which he should give his vote, yet he would be content to let his vote speak for itself, if the House would but allow the question to be taken at once.

Rev. Mr. Forbes asked Judge Duer to withdraw his proposition to amend, to allow him to introduce an addition to his own (Mr. F's) resolution, in the nature of a *proviso*, to the effect that the money be paid to the Bishop, *with security to the Trustees that it be refunded, in case of a competent authority determining that it was improperly paid over.*

Judge Duer was willing to withdraw his resolution for that purpose, if his proposition could, by general consent, be entered on the journal.

Mr. Vinton said he would oppose it if in any contingency the case was to go before a court of law.

Mr. Duer said that with his views we never can consent that this fund shall be appropriated without ultimately looking for a trial in a court of law, but I am willing to acquiesce in the judgment of the General Convention, and would not appeal from it to any court whatever, if they choose to act upon it.

Mr. White (from Cherry Valley,) suggested, in order that there might be no mistake about the matter, that the word "legal tribunal" be put in.

There was a general murmur of dissent to this proposition, and the subject was still the topic of protracted conversation.

Rev. Mr. Hoyt said it seemed to him that the gentlemen of the law would lead the Convention astray on the matter. They have, it appeared to him, in the language of the Apostles, magnified the law.

Dr. Comstock offered a long substitute for the pending proposition, which he said he would not press, but only offered to show the grounds on which he should vote.

Professor Henry said he would never be party to the matter going before the courts in any shape, and inquired of the President if the resolution could be divided, and a vote taken separately on each.

The President replied that under the rule of order it could be divided.

Mr. Duer moved that the question be taken on the proviso first.

Judge Oakley said that the Convention may rest assured that no legal proceeding could be instituted under this resolution.

Rev. Mr. Vinton moved to strike out the "proviso," whereby it was provided that the money should be paid, *on security given*, for refunding it, in case of a decision, by a competent authority, that it was improperly paid over.

The motion to strike out the proviso was decided as follows by orders.

CLERGY.—*Ayes.*—H. Adams, N. H. Adams, Bingham, Clark, DeKoven, Eigenbrodt, Evans, Gibson, Hawksley, Dr. Henry, Judd, McVickar, Morris, Pardee, Preston, Dr. Seabury, Sherwood, Southard, Thomas, Traver, Tucker, Dr. Turner, Twing, Vinton, Weaver, Winslow.—25.

Nays.—Abercrombie, Aldis, Anthon, Atwater, Balch, Barlow, Barrows, Alfred B. Beach, Amos B. Beach, Bedell, Berrian, Bostwick, Dr. Brown, J. W. Brown, Burchan, Burcker, Chauncey, Clapp, Clarke, Cox, Creighton, Curtis, Cutler, S. C. Davis, S. Davis, Douglass, Dowdney, Duffie, Fairbairn, Forbes, Fowler, Garfield, Geer, Grigg, Haight, Hall, Halsey, Hanson, Harriman, Harris, Harwood, Haskins, Heyer, Higbee, Howland, Hoyt, Hughes, Hunter, Jackson, Jenks, Jelliff, D. V. M. Johnson, E. M. Johnson, W. L. Johnson, C. Jones, L. Jones, Kip, Lewis, Livermore, Lyell, Mallaby, Marcus, McCarty, Mead, Milledoler, Millet, Moore, Morss, Munroe, Nash, Nicholls, Noble, Page, Pound, Price, Ransom, Reynolds, Richmond, Robertson, Shaw, Shelton, Shimeall, Slack, Dr. H. Smith, J. C. Smith, Stearns, Stewart, Stone, Stryker, Taylor, Tuttle, D. H. Tyng, Van Kleeck, Van Rennsselaer, Dr. Wainwright, Walsh, Walton, Washbon, Waters, Wheaton, Dr. Whitehouse, Whiting.—102.

LAITY.—*Ayes.*—St. John's, Cohoes; Trinity, West Troy; St. John's, Stockport; Trinity, Fishkill; St James', Hyde Park; All Saints, Calvary, Holy Evangelists, Redemption, Zion, New York; St. Matthew's, Unadilla; St. John's, Cold Spring Harbor; St. Paul's, Tompkinsville; Caroline, Setauket; Christ, Hampton; (2 votes) St. Paul's Whitehall; Christ, Tarrytown.—18.

Nays.—Grace, St. Paul's, St. Peter's, Albany; Trinity, Rensselaerville; Trinity, Plattsburg; Christ, Hudson; St. John's, Delhi; Christ, Walton; St. Anna's, Fishkill Landing; Christ, Poughkeepsie; St. Paul's, Redhook; Zion, Wappinger's Creek; St. John's, Johnstown; Christ, Greenville; Trinity, Athens; St. Paul's, Oak Hill; Emmanuel, Little Falls; Calvary, Christ, Emmanuel, St. Ann's, St. John's, St. Luke's, St. Mary's, St. Thomas', Brooklyn; St. Paul's, Flatbush; St. John's, Fort Hamilton; St. Mark's, Williamsburg; Christ, Williamsburg; Annunciation, Ascension, Christ, Crucifixion, Epiphany, Good Shepherd, Grace, Holy Apostles, St. Andrew's, St. Bartholomew's, St. Clement's, St. George, St. George the Martyr, St. James', St. Jude's, St. Luke's, St. Mark's, St. Mary's, St. Matthew's, St. Michael's, St. Peter's, St. Stephen's, St. Thomas', Trinity, (3votes) New York; St. George's, Newburg; St. Thomas', New Windsor; Grace, South Middletown; St. Andrew's, Walden; Grace, Cherry Valley; Christ, Cooperstown; St. Timothy's, Westford; St. George's, Astoria; St. George's, Flushing; Grace, Jamaica; Christ, Manhasset; St. James', Newtown; Christ, Oyster Bay; Trinity, Rockaway; Grace, South Oyster Bay; Trinity, Lansingburgh; Christ, St. John's and St. Paul's, Troy; St. John's, Clifton; St. Andrew's, Richmond; (2 votes) St. Stephen's Schuylerville; Christ, Duanesburg; St. George's, Schenectady; St. John's, Ogdensburg; St. John's, Huntingdon; Grace, Dashville Falls; Christ, Marlborough; Christ, Chester; Messiah, Glen's Falls; St. Matthew's, Bedford; St. Paul's; East Chester; St. Ann's, Morrisania; Trinity, New Rochelle; St. Stephen's, North Castle; St. Peter's, Peekskill; Christ, Pelham; Christ, Rye; (2 votes) St. Paul's, Sing Sing; St. Peter's, Westchester; Grace, Westchester; Grace, White Plains; St. John's, Yonkers, (2 votes.) —101.

Mr. John Jay rose to make a personal explanation. He had only from that moment learned from the revereend mover of the resolution, (Mr. Forbes), that the honorable gentleman from St. Mark's, who had accepted the proviso for himself, had done so also, on behalf of those whose views he had represented in his able and eloquent remarks. Such, however, was not the case. No such understanding had obtained with those immediately around him, and as a matter of fairness to all on the other side who were acting on this supposition, ha begged leave to state distinctly for himself and some others near him, that they had voted against striking out the proviso, in order to render the resolution less objectionable in case of its passage; but that they also intended to vote against the resolution, with the proviso, for the plain reason that they could not, consistently with the principles which they had openly avowed, and which they still held, vote for the resolution even in its amended form.

Mr. Duer, (who had accepted of this proviso, instead of his own), said *he spoke for himself only in doing so.*

Mr. John A. King of Jamaica, representing, he said, the moral sentiment of the community could not go for this resolution, even with the proviso.

The Rev. Dudley A. Tyng, assistant minister of St. George's here rose, (amidst much confusion), and asked for the reading, in the hearing of the Convention, of Judge Buel's amendment.

The Chair decided that it was not now before the Convention.

Mr. Tyng insisting, was called to order, on all hands. The President sent him the paper he desired to have read, whereupon he remarked that, having voted for that last evening, he could not go for the pending resolution.

The question was then taken, by yeas and nays, on the resolution, as amended by the addition of the *Proviso*, and the following was the result:—

CLERICAL.—*Ayes.*—Abercrombie, H. Adams, N. H. Adams, Aldis, Atwater, Barrows, Amos B. Beach, Bedell, Dr. Berrian, Bingham, Bostwick, Dr. Brown, Burchan, Chauncey, Clapp, Clarke, Curtis, Cox, Dr Creighton, Dr Cutler, S Davis, De Koven, Douglass, Dowdney, Duffie, Eigenbrodt, Fairbairn, Forbes, Fowler, Garfield, Geer, Grigg, Dr. Hackley, Dr. Haight, Hall, Halsey, Hanson, Harriman, Harwood, Haskins, Hawkesley, Dr. Higbee, Howland, Hoyt, Hughes, Hunter, Jackson, Jenks, Jelliff, E M Johnson, W L Johnson, L Jones, Kip, Lewis, Livermore, Dr. Lyell, Mallaby, Marcus, McCarty, Mead, Metcalf, Milledoler, Millett, Morris, Morss, Monroe Nichols, Noble, Pardee, Pound, Price, Dr. Robertson, Dr. Seabury, Shaw, Sherwood, Slack, J. C. Smith, Spooner, Stewart, Thayer, Thomas, Townsend, Tuttle, Van Kleeck, Van Rensselaer, Dr. Wainwright, Walsh, Walton, Washbon, Waters, Weaver, Dr. Whitehouse, Winslow.—Ayes 93.

Nays.—Dr. Anthon, Balch, Barlow, Alfred B. Beach, Burcker, Evans, Gibson, Harris, Dr. Henry, Heyer, Judd, Moore, Nash, Ransom, Reynolds, Richmond, Shelton, Shimeall, Dr. Smith, Southard, Stearns, Dr. Stone, Storrs, Dr. Taylor, Twing, Tucker, Tyng, Vinton, Whiting.—Noes 29.

LAITY.—*Ayes.*—Grace, St. Paul's, St. Peter's, Albany; St. Johns, Cohoes; Trinity, Rensselaerville; Trinity, West Troy. Trinity, Plattsburg; Christ, Hudson; St. John's, Stockport; St. John's, Delhi; Trinity, Fishkill; Christ, Poughkeepsie; St. Paul's, Red Hook; Zion, Wappinger's Creek; Cross, Ticonderoga; Trinity, Athens; St. Paul's, Oakhill; Emmanuel, Little Falls; Calvary, Emmanuel, St. Ann's, St. John's, St. Luke's, St. Mary's, Brooklyn; St. Mark's, Williamsburg; All Saints', Annunciation, Calvary, Christ, Good-Shepherd, Holy Apostles, Nativity, Redemption, St. Andrew's, Saint Barnabas', Saint Clement's, Saint George the Martyr, St. James', St. Luke's, St. Mark's, St. Matthew's, St. Stephen's, St. Thomas', Trinity, (three votes,) Zion, New York; St. George's, Newburgh; St. Thomas', New Windsor; Grace, South Middletown; St. Andrew's, Walden; Christ, Gilbertsville, St. Matthew's, Unadilla; St. George's, Astoria; Christ, Manhasset; St. James', Newtown; St. John's, Cold Spring Harbor; Trinity, Rockaway; Grace, South Oyster Bay; Trinity, Lansingburg; Christ, St. John's, St. Paul's, Troy; St. John's, Clifton; St. Paul's, Tompkinsville; St. Stephen's, Schuylerville; Christ, Duanesburg; St. George's, Schenectady; Grace, Dashville Falls; Christ, Chester; Messiah, Glen's Falls; Christ, Hampton, (two votes); St. Paul's, Whitehall; St. Ann's, Morrisania; Trinity, New Rochelle; Christ, Rye, (two votes); Christ, Tarrytown.* —Ayes 79.

Nays.—Christ, Walton; St. Ann's, Fishkill Landing; St. James', Hyde Park; St. John's, Johnstown; Christ, St. Thomas's, Brooklyn; St. John's, Fort Hamilton; Christ, Williamsburg; Crucifixion, Grace, Christ, Holy Evangelists, St. Bartholomew's, St. George's, St. Jude's, St. Mary's, St. Michael's, St. Peter's, New York; Grace, Cherry Valley; Christ, Cooperstown; St. Timothy's, Westford; St. George's, Flushing; Grace, Jamaica; Christ, Oyster Bay; St. Andrew's, Richmond, (two votes); St. John's, Ogdensburg; St. John's, Huntington; St. Matthew's, Bedford; St. Paul's, East Chester; Zion, Greenburg; St. Stephen's, North Castle; St. Peter's, Peekskiil, Christ, Pelham; St. Paul's, Sing Sing; St. Peter's, Westchester; Grace, White Plains; St. John's, Yonkers, (two votes)—39.

The question now being on filling the blank, $2,500 were named, and the motion prevailed.

The resolution, as passed, and the sum inserted, reads as follows:—

Resolved, That the Trustees of the Episcopal Fund be directed to pay over to the Right Rev. B. T. Onderdonk, D. D., out of the income of the said fund (excepting the portion thereof set apart for accumulation) the sum of $2,500 annually, to commence from the 1st day of October, 1846, and to continue until the meeting of this body next subsequent to the next meeting of the General Convention; subject, however, to any action of the Gen. Convention on this subject; Provided, that sufficient security shall be given to the Trustees of said Fund that if it shall be hereafter determined by any competent authority that no part of said fund could be rightfully appropriated to the support of the Bishop during his suspension, then the part of the fund so appropriated shall be refunded to the said Trustees.

The hour having arrived, the Convention took a recess until 7 o'clock.

EVENING SESSION.

A smaller number of clergy and laity than usual convened at 7 o'clock.

Fifteen hundred copies of the Journal were ordered printed, under direction of the Secretary.

Rev. Dr. Anthon offered a resolution to authorize the publication of church notices, by the Secretary, in *both* the church papers.

Chief Justice Jones moved to lay the resolution on the table; carried: 71 to 23.

Mr. Duer expressed the hope that the Secretary hereafter would observe impartiality in directing his publications, if he has not done so before

This excited some confusion, and Mr. Duer was called to order from all parts of the house,—(the Secretary remarking that he was perfectly ready to give an answer to the Hon. gentleman, were it in order to do so,) Mr. Duer, keeping his position, remarked that he had expected a reply from the Secretary to his observation. If the answer were satisfactory, he had no further remarks to make. He closed with moving that the Secretary be directed to notify all the clergy of the diocese and parishes, by circulars, of the time and place of holding the next annual Conventions.

This, after some conversation, prevailed without a division.

The special committee on the admission of certain colored churches, by delegation, to the Convention, reported.

Mr. Harison made an elaborate majority report, in opposition to the admission, signed by Messrs. Harison and Spencer, and Rev. Dr. Sherwood,

Rev. Evan M. Johnson read a minority report, —in favor of the admission. Signed by Rev. Mr. Johnson, and John A. King, Esq.

The reports being read,

Mr. David B. Ogden said it was a very important matter, and should be acted upon in a full Convention. The Convention was now very thin. He hoped it would be laid over until the next Convention.

Mr. John A. King agreed that it was an important question, and he thought, with Mr. Ogden, that it ought to be settled. He was in favor of referring it to the next Convention.

The reports were ordered to be entered on the journal, and printed, and laid over for consideration, until the next Convention.

Rev. Mr. Southard called up his rule of order, offered at the last session, for fixing the seats, at each Convention, for the delegates, to be kept by them throughout the Convention; and making it the duty of every member to sit, unless when addressing the chair.

Rev. Dr. Wainwright suggested that it be done by lot, under the direction of the Secretary.

Rev. Mr. Southard accepted the suggestion, and it was so passed.

The house being about to adjourn, some business, all preliminary to that event, (such as returning the unanimous thanks of the Convention to the President, for the impartial and satisfactory mode in which he has presided,—and reading the journal of the day,) was attended to.

The Rev. President delivered the following brief parting address:

"The Chair, in acknowledging the courteous terms in which the Convention is pleased to notice his conduct while in office, congratulates the members upon the marked evidences afforded by the present session that our diocese is gradually returning to the peace and concord enjoyed by it in former years. It is very manifest that more courtesy of manner, and less asperity of feeling, exist now than when we last met, and that we are better disposed to accord to others what we do not hesitate to claim for ourselves—credit for honesty and purity of purpose. For so encouraging a state of things, our gratitude is due to Him who alone can order the unruly wills and affections of sinful men; and it should be our heart's desire and prayer to Him: 'Let thy Priests be clothed with righteousness;' and our 'Israel be thy peculiar treasure.'"

Prayers being said, and the "Gloria in Excelsis" sung by the Convention and congregation, the Convention adjourned, *sine die.*

The Committee to which was referred the subject of the admission of St. Philips, and other colored congregations, into representation in the Convention of this diocese.

REPORT

That in their view, the question referred to them is one exclusively relating to the temporal government of the diocese, and is connected with the religious rights or duties of the applicants. The Convention is but a part of what may be called, the civil machinery, instituted by human wisdom, for the purpose of regulating the Society, by which, and for whose benefit it was established. It is no more a part of our church in this country, in a religious view, than are the civil establishments and the connexion with the government in England, part of the church there. In both countries the arrangement for the administration of the government of the church are the result of experience and adaptation to circumstances. Among the considerations of expediency, which any body of men uniting together for a common purpose, would deem the most important, must be that of determinining with whom they would associate, and who should be permitted to participate in the government of the society. Thus, for reasons of expediency, females, however worthy, are by our canons excluded from being representatives in our Conventions, and are by law, incapable of being incorporated as members of churches. Candidates for orders, are, by a canon of the General Convention, prohibited from being members of that body. These instances are sufficient to illustrate the principles on which our church organizations are founded, and to show that they are entirely distinct from the religious rights and spiritual privileges of those, who, in a spiritual view, are members of our churches. If it be an incident to church membership to be represented in the councils of the church, then have we, in common with all christian denominations, from the time of the apostles, unjustly and tyranically deprived female members of sacred rights.

When society is unfortunately divided into classes—when some are intelligent, refined and elevated, in tone and character, and others are ignorant, coarse, and debased, however unjustly, and when such prejudices exist between them, as to prevent social intercourse on equal terms, it would seem inexpedient to encounter such prejudices, unnecessarily, and to endeavor to compel the one class to associate on equal terms in the consultations on the affairs of the diocese, with those whom they would not admit to their tables, or into their family circles—nay, whom they would not admit into their pews, during public worship. If christian duty require that we should in all respects treat equally, all persons, without reference to their social condition. Should we not commence the discharge of that duty in our individual and social relations? And is not the fact that we have never so regarded our duty—or have wilfully violated it, sufficient evidence of the existence of a state of society among us that renders an amalgamation of such discordant materials, impracticable if not hazardous, to our unity and harmony. We deeply sympathize with the colored race in our country, we feel acutely their wrongs—and not the least among them, their social degradation. But this cannot prevent our seeing the fact, that they *are* socially degraded and are not regarded as proper associates for the class of persons who attend our Convention. We object not to the color of their skin, bnt we question their possession of those qualities which would render their intercourse with the members of a church Convention useful, or agreeable, even to themselves. We should make the same objection to persons of the same social class, however pure may be their blood, or however transparent their skin. It is impossible in the nature of things, that such opposites should commingle with any pleasure or satisfaction to either. The colored people have themselves shown their conviction of this truth, by separating themselves from the whites, and joining distinct congregations where they are not continually humbled by being treated as inferiors. Why should not the principle on which they have separated themselves be carried out in the other branch of our church organization?

Striking instances are furnished in the early, and indeed in every period of the history of the christian church, of conformity in outward things in matters not essential to the customs, usages, and even prejudices of the age. We have in our own country inveterate customs and prejudices on the subject under consideration, which cannot be overcome. Is it not the part of wisdom to submit to them until by a change of circumstances, the occasion for them shall cease to exist? Would not our present duty to this unfortunate race, be fully performed by extended and liberal efforts to improve their mind, and their condition, by intellectual culture, by religious instruction, and as they advance in intelligence and refinement, by relaxing the severities of *caste*, which now separate us, until by degrees they become fitted for the duties and enjoyments of a higher social condition, and then admit them in our public and private intercourse, to free and equal communion.

The efforts of zealous philanthropists to break down the barriers which custom has interposed, and which have so long existed between the colored, and other races, and against the laws of society and the sentiments and feelings of the community, to compel an unnatural and forced equality, have hitherto been attended with results equally unfortunate to the peculiar objects of their solicitude, and to the great interests and beneficent institutions, in connexion with which such efforts have been made. They have been directed to our common Schools, and not satisfied with the abundant provision which has in many places been made for the education of colored children; their special friends and advocates have insisted that they should be admitted to the schools of white children, and have thus caused dissension and conflict to the great injury of those institutions, while feelings of sympathy and commisseration, have been too frequently converted into disgust and anger.

Efforts of a similar character and for the same purpose have been made to give positions in our Church to colored people, which would compel association and intercourse with them. It is obvious that such movements are but incipient steps to ulterior objects in relation to the vexed and irritating subject of slavery. Beginning with simple and apparently just propositions respecting the abstract rights of this portion of our population, their professed friends and advocates have advanced step by step, until they have prepared the way to agitate the bold question of the Christian character of those whose sentiments do not accord with their own—the rending asunder of churches—the disruption of societies—bitter animosities and all manner of uncharitableness have been the invariable results.

By the wise and prudent counsels of the Fathers of our Church, our denomination has been hitherto happily free from the agitation of these and kindred questions—such as temperance, or abstinence from liquors and wine—and the consequences have been peace and quiet among ourselves, and the respect of others. An instance of this caution is furnished in the case of St. Philip's Church, whose application to be represented in the Convention is now under consideration. It appears from the minutes of the Standing Committee of this Diocese, that in March, 1819, on the application of the lamented Bishop Hobart to that committee for advice in relation to the admission of a colored person as a candidate for Holy Orders, they unanimously advised his admission upon the distinct understanding that in the event of his being admitted to Orders he should not "be entitled to a seat in the Convention, nor should the congregation of which he may have the charge be represented therein." It is understood that these conditions were approved by the Bishop, and were assented to by the applicant and the congregation. And although that church has been originated and in existence for more than a quarter of a century, it has until now abided by the terms thus settled. The present applicants, it is presumed, were not aware of these arrangements, as it is not to be supposed that they would intentionally be guilty of a violation of good faith. Thus, for this long period has this question been actually and peaceably settled and rendered undisputed.

The legal, moral, and equitable right of the Convention to determine what churches it will admit into Union, so as to entitle them to a representation in this body, seems to your committee unquestionable. The fourth canon provides certain indispensable conditions to entitle any church to admission—but no where is it ordered that these are the only conditions—and the invariable practice of the Convention in taking the vote upon the admission of any church, shows that it has reserved to itself the right of judging of the expediency of the measure, after all the formal requisites are complied with. Otherwise the report of the committee, certifying to the fact of such compliance, would be in itself conclusive. The provision in the same canon requiring the preliminary approbation of the Bishop or of the Standing Committee "of the incorporation of such church," relates only to the separate and independent existence of the congregation as a corporate body, and not to its union with or representation in this Convention.

Besides, the very requirements of the canon, that churches shall be politically incorporated, before admission into Union with the Convention, shows conclusively that the right of admission is subject to regulation, and therefore that such question is one purely of expediency, and not one of Christian privilege or right.

Cases may easily be conceived, and such have actually occurred, where it would not only be highly inexpedient, but grossly unjust to existing churches, to admit into Union new applicants. Various circumstances, more or less important, will necessarily enter into the consideration of the Convention in determining such a question.

In the short time allowed the committee to consider the subject, and to express their views, they have been unable to give such a full exhibition of all the considerations which present themselves as they would have desired. They think, however, that they have said enough to cause reflection, and to show how full of difficulty would be the adoption of the principle in relation to St. Philip's Church, or any other colored congregation, of admitting their representatives to seats in this Convention. If once here they would be entitled to all the consideration, and to participate in all the duties and stations to which members may be assigned, or we shall practically repudiate the principle which admitted them. It is not believed that this Convention, for instance, would send one of them as a deputy to the General Convention on account of the offence it would occasion to our brethren of other dioceses. There, their condition would be practically and continually one of inferiority and humiliation—more painfully aggravated by the expectation induced by an act which apparently promised their perfect equality. Your committee do not believe that such an equality can be produced—that in the nature of things they can exist in this community—great and palpable inequality must prevail to the extent of preventing the colored race from any active participation in our Church government—and they believe that an attempt to correct it, contrary to the feelings and customs of our country would not only be abortive, but would be attended with the worst consequences to our unity, our harmony, and to our efficiency. They, therefore, recommend that neither St. Philip's or any other colored congregation be admitted into Union with this Convention, so as to entitle them to a representation therein. The consequence of such a determination probably will be, that such churches and congregations will not be responsible or under the government or control of this Convention, but will remain subject to the ordinary jurisdiction of their Bishop—and when their members become adequate. may have church councils of their own for their own peculiar government.

All which is respectfully submitted.

WM. H. HARISON,
REUBEN SHERWOOD, } *Committee.*
J. C. SPENCER,

New York, Oct. 2, 1846.

Extract from Minutes of the Standing Committee of the Diocese of New York, March 6, 1819.

The Right Rev. the Bishop of this Diocese met the committee to consult with them as his council of advice upon the expediency of admitting to orders a colored man of suitable qualifications and character, with a view of his taking charge of a congregation of colored people in the city of New York, and after due deliberation it was the unanimous opinion of the committee, that, under present circumstances, it was expedient to admit as a candidate for Holy Orders such a person as aforesaid. But the committee thought that it ought to be distinctly understood that neither the person so admitted as a candidate for Holy Orders, in the event of his being admitted to Orders, be entitled to a seat in the Convention, nor the congregation of which he may have the charge to a representation therein. And further, that it be understood that the said congregation pledge themselves to receive the said person, in the event of his being admitted to Orders, as their minister, and to provide for his support.

Whereupon, it was unanimously resolved to advise the Bishop to admit as a candidate for Holy Orders such a person as above described, with the understanding and under the restriction above mentioned.

At the next meeting, April 7th, 1819, Peter Williams, Juuior, was admitted a candidate for holy orders.

Extract from Bishop Hobart's Address to the Convention of 1819.

"On the 3d July last, I consecrated the new church of St. Philip's, in Collect street, New York, designed for the use of the colored people of our church in that city. They statedly assemble there, and their devotions, except when the clergy occasionally officiate, are conducted by Peter Williams, Jun., a colored man, who, for some years, under my direction, has acted as a lay reader and catechist among them; and who, on the recommendation of thestanding committee, has been recently admitted by me as a candidate for Orders. *Every measure relativeto provision for accommodating the colored people with public worship and religious instruction has been pursued and will continue to be pursued with great caution and deliberation.*"—Journals of Convention, republished; page 451.

The undersigned, a minority of the Committee appointed by this Convention of the Protestant Episcopal Church in the State of New York, to consider the application of St. Philip's Church in this city, to be admitted into communion with this Convention, do hereby

REPORT:

That they regret exceedingly to be obliged to differ from the Majority of said Committee. They do not make this report with a view of exciting or encouraging any discussion in this Convention of topics in no way connected with the subject of this application. About thirty years ago, a congregation of colored people was organized in this city as an Episcopal Church, with the approbation of the Episcopal Authority of this Diocese. It has continued since to conform to the doctrines, worship, and usages of this Church most uniformly and constantly. It now asks to be admitted to enjoy what its members consider to be the privileges which other churches have, of being received into the full fellowship of their Christian brethren, by admission to this Convention. The Minority of your Committee do not hesitate to say, that, although at the time of the organizing of this congregation, it was thought to be a wise and salutary measure, yet in their opinion, subsequent events should lead us to doubt the propriety or expediency of such organization.

It is now too late to undo in this particular what has been done. The Minority of your Committee can see no reason why this application should not be granted, and think there are special reasons why it should.

It is said that it was stipulated on the part of individuals of that congregation at the time of its organization, or before the ordination of the late pious and Reverend Mr. Williams, that they would not apply for admission into this Convention. This we believe *they* did not do; but we cannot conceive how the present generation belonging to that church can be bound by any stipulation of that kind, made by those who we trust have long since departed hence in the Lord, and been received into communion with the saints in Paradise. The present members of that church do not think as their fathers did on this subject. It may be said that if this church be admitted others will be organized and apply for admission. However much this is to be regretted, yet we suppose such will be the fact, and on this very account this subject merits the very serious consideration of this Convention. Suppose churches, now to be composed of colored people exclusively, are organized in our principal cities—suppose they are refused equal Christian privileges with other Episcopal Churches—that the Conventions of our Dioceses refuse to take them under their charge and into their fellowship—will not these churches unite and form a Convention of their own? Will they not choose a Bishop or Bishops of their own? And *under such circumstances* would they find any difficulty in obtaining Apostolical succession? We fear the refusal of our Conventions to admit into their fellowship this portion of their Christian brethren will inevitably lead to a schism in the Church by the establishment of another Episcopal Church in these United States. All must admit this would be a sore evil.

The Minority of your Committee beg the Convention to pause before they take a step which may lead to such a disasterous result.

It may well be asked, Can it be that because those who seek admission here are of a different race and complexion from ourselves, that doubts are entertained of the expediency of admitting them to union with this Convention? Have they not the Bible for their guide? Do they read in it that its divine precepts, its universal charity, its promised rewards are limited to any race or nation? Was not the Gospel vouchsafed to all men to be proclaimed to all nations?

The Minority of your Committee expressly disavow any other motive in thus recommending the admission of this church than that of promoting peace and harmony, and carrying out into practice the great Catholic doctrine of intercommunion of saints as taught in this Bible, the word of God. These persons who apply for this fellowship have been made in Holy Baptism "members of Christ, children of God, and inheritors of the kingdom of heaven—they "eat his flesh and drink his blood," and thus are incorporated into Him; with us, they are one with Him, and He is one with them. However just and proper distinctions in society may be in other respects, yet as members of one Holy Catholic Church, there ought to be no other distinction than that made by superior self-denial, holiness and virtue.

The Minority of your Committee would deprecate most earnestly any prolonged or excited discussion of this subject, or the introduction of questions not necessarily connected with it, and recommend that this church be admitted into union with this Convention.

All which is respectfully submitted by

EVAN M. JOHNSON,
JOHN A. KING.

New York, Oct. 2, 1846.

Communications.

We inserted last week a communication signed "Justus" which was designed originally for the Courier & Enquirer, and sent to us by the Editor of the Courier at the request of the writer. The following introductory remarks. which were then inadvertently omitted, are now supplied:

Sir,—An editorial of the Courier of this day has drawn from me the few hasty remarks which I enclose. Have you impartiality enough to publish them? If so, let them appear—refute them if you can. I will sustain their justice, not by unfounded hypothesis or dogmatic assertion based on erroneous grounds, but on the unshaken rock of truth. If you decline publishing them, please send them under cover with this envelope to the Editor of the Churchman, (the paper you assail,) and I am in hopes its Editor will give them a place in his columns. I do not know him, or where his paper is printed. I am,

JUSTUS.

Col. W. Webb, or the Editor of the Courier.

For the Churchman.

Mr. Editor,—Your correspondent "J. C. H." in a communication of a few weeks since, has a sin of omission to answer for which I wish to call to his mind. He has, plainly with much labor, amassed many instances where paintings in fresco or on stone ornamented the interiors of Pointed churches. Now as it stands, some might infer from his article that *all* painting in fresco is allowable, but it is obvious from his own statements that the decorations in question were honest *bona fide* paintings, *i. e.*, executed in colors as enrichments of a flat surface. The miserable modern shamwork of make-believe statues, a paltry device suited only for ice-cream gardens, has no countenance whatever in "J. C. H.'s" authorities. They in fact, utterly exclude such trumpery.

Mediaeval artists painted their walls as a painter would his canvass: they made no attempt to pass off their work for what it was not: they painted pictures not statues. On the contrary many modern Churches* present us rows of statues painted as if cut out of stone—a decoration (?) which neither deceives an eye at all practised, nor in the least approaches the richness of color at which early artists aimed and arrived.

Had "J. C. H." made the exception, I should not have troubled you. He may have thought it so obvious as to be unnecessary, but there are many who will pervert unqualified statements, and I have noticed this omission rather than errors which may be mere slips of the PEN.

October 10th, 1846.

This is the nature of that Church authority which obliges us to external communion: it is that very same authority which obliges us to the profession of Christianity, or to enter into covenant with God. For he who is in external communion with the Church of Christ, is of the Church of Christ, or in covenant with God; and he who is not in external communion, is not of the Church of Christ, nor in covenant with God; and consequently it is that same authority which obliges us to be Christians, or in covenant with God, which obliges us to external communion.—*Law.*

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* Philip R. Paulding, Esq., a delegate of this Church, voted in the negative.

* They are limited to the Roman communion, at least I know of none in our own where this trickery is found.

Our pharisees got the name of *Puritans* from the high purity to which they pretended. And all our sects have arisen from those who called themselves gifted men, and boasted in their wonderful attainments, sufficient, (as they gave out) to supersede all established constitutions, though at first instituted by God himself. Hence that spirit of pride which did inspire them, gave some of them to be Apostles, some prophets, some evan-evangelists, some teachers and preachers, without any outward commission, disclaiming the humility of succession, continued by vicarious ordination from Christ and his Apostles, upon which the Church has been built and preserved to this day.—*Leslie.*

"So much the more unlike," says St. Augustine, "is the soul of man to Him, the Incorporeal, the Eternal, the Unchangeable, the more he loveth the things of time and change." If we would be "like Him" in glory, we must in our degree be "like Him" here by grace. If we would have His image forever, we must bear even now the image of the Heavenly, after which by His mercy we have been received; if we would behold Him in bliss, our heart must be made pure here, that by faith it may here see Whom by the eye of the body it sees not.—*Pusey.*

Bear we then indeed, the tokens of Him Who was wounded and bruised in His search for us, Who "was Himself led as a lamb to the slaughter, and was as a sheep dumb before his shearers," if we part with none of our luxuries or comforts, or ease, to bind up that which was bruised, or bring back that which is astray? If we care not for those who are, with us, the flock of Christ, shall we be placed at the last day, among that flock we cared not for? Are we indeed His sheep, or are we not rather—of "the goats?"—*Pusey.*

We do neither repeat the baptism nor the ordinations of the Church of Rome; we acknowledge that our forefathers were both baptized and ordained in that communion; and we derive our present Christianity or baptism, and our orders, from them: yet we think that there were so many unlawful actions even in those rituals, besides the other corruptions of their worship, that we cannot join in such any more.—*Burnet.*

God is love. And when faith is turned into sight, and hope into its substance, then shall "charity abide," and be perfected, then shall we love with love of God, shall love God as God loveth Himself, even though His love cleaving unto His love, ever borne to God, uplifted, filled, overflowing, receiving, giving back so as again to receive, the unutterable love of God, and by His love changed into His own unchangeableness.—*Pusey.*

Are we to be treated as popishly affected for asserting some truths which the papists join with us in asserting? Is it a crime in us not to drop some necessary doctrines, because the papists have not dropped them? If this is to be popishly affected, we own the charge, and are not for being such true Protestants as to give up the apostles' creed, or lay aside the sacraments, because they are received by the Church of Rome.—*Law.*

The Churchman.

NEW YORK, SATURDAY, OCT. 17, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

Those who have read our Canada cotemporary, The Church, of late, cannot fail to have been pleased with a certain series of poetical contributions which it has presented them. We refer to *Carmina Liturgica*,—hymns for all the Sundays and other holy-days, founded on the Collect for the day, and of metres adapted to tunes generally in use. They are sound in doctrine as well as elevated in poetical expression, and it gives us, therefore, much pleasure to state that they are about to be collected and published in a volume. We hope that not a few copies will find their way among us, for the reception given the Christian year, shows that American churchmen appreciate all attempts to illustrate and unfold the beauties of their Liturgy.

We ask the indulgence of our publishing friends. The crowded state of our columns compels us to leave out notices of several new works. They shall appear in our next.

From the Telegraph.

MR. EDITOR,—The attention bestowed in Monday's Telegraph upon a few remarks of mine made at the late Convention of the Episcopal Church in this city, seems to make a rejoinder desirable for your sake, that of your readers, and for my own.

From the interest manifested by your article, I infer that you are a member of the Church, or certainly a Christian of some denomination, and therefore I admit your opinion to be entitled to very thoughtful consideration.

The passage upon which my remarks were based embraces several verses at the introduction of the sixth chapter of the first Epistle to the Corinthians, but for want of time I quoted only one. "Dare any of you, having matter against another, go to law before the unjust, and not before the saints;" and notwithstanding your intimation of my "ignorance of the true meaning of the passage, and of its irrelevancy"—I persist in applying it to the case in hand.

I was of course perfectly aware that the Corinthian Church was in the midst of pagans, and that the law was administered by "pagan tribunals," as you say, but that circumstance does not in the least concern the argument. The competency and the duty of the Church to adjust all differences among its members without resorting to law, is the doctrine of the passage, and I do not see how its application in the present case can possibly be evaded.

You assert that "the Episcopal Church as a whole, and in its parts, is sustained by our Law." I deny the premises. The Church is sustained by the power of God; and further, "the gates of hell shall not prevail against it." The Law flings on its armor and marches to the portal of the Church to preserve the public peace, but the mailed Goliath has no right within the sacred precincts, except as the champion of society at large, and for purposes specifically set forth in his commission; heaven forbid that the Church itself should ever invite him in; thereby to declare the precepts of the Gospel inoperative, and that there are not truth, wisdom, energy, and love, enough within her borders to carry on her own affairs!

Truly, as you allege, "the tribunals of justice in this State are not pagan;" but at the same time they are not in all respects necessarily Christian; nor are they always administered by believers in the Christian faith;—not to name, in this connection, a distinguished judge, who is of the Jewish faith, and who not long since resigned the ermine in this city. The law of the land may be "the perfection of human wisdom," but still it is not divine, and therefore it is infinitely inferior to the Christian code. Says the Psalmist, "The law of the Lord is perfect, converting the soul;"—but we know that the laws of the land are *imperfect*, and that they oftentimes perplex and confound the minds of judges, counsellers, juries, and the people: wherefore, even if the subject now under consideration, were referred to legal adjudication, we could expect no unanimity concerning it, though there might be coercion: and surely we can do as well as that ourselves.

You say of the Church that "its security lies in the Law." Now, transpose the expression, and you will be correct:—the Church every where secures the legal institutions of the land, by exhorting its members to strict obedience to the government. I pass your instance of St. Paul's own appeal to Cæsar:—he was already in the hands of the law, and he was obliged to extricate himself as best he could;—poor Paul!

You charge us with "disrespect and contempt for the highest tribunals in the Church." Convict us if you can. We bow, and we mean to bow to the decisions of our Church authority, without diminishing or *augmenting* its supreme decrees.

In my humble judgment the question so long debated in Convention, was purely one of money, hardly meriting the elaborate discussion it obtained at the hands of so many venerable and pious men; and if as the proviso intimates, there be possibility of error in the proposed disbursement, why, the error is on the side of mercy, and so, more safe and scriptural than if it were the other way; but at least, generous men should be able to record their yea, or nay, without imputing "want of moral principle, impurity, impiety," or as you say, "perjury" to fellow Christians for an opposite conviction. Would not the legal gentlemen who took part in the debate think it great hardship to be thus branded every time they defend a client whom they think innocent, or less guilty than an indictment may declare; nay, do not lawyers, with good reason, often interfere to save a criminal even after his conviction and sentence, to (let me say it gravely) the worst of all "suspensions." The truth is, harsh epithets or even thoughts, in such a case, come of that spirit of intolerance which a follower of Christ must never cherish. "Judge not that ye be not judged."

But the gravamen of the wrong which your article does us, Mr. Editor, lies in the insinuation touching Trinity Church. I think it a most illiberal and unjust figment of your fancy. In my judgment, you could not find a "poor parish, or poorer clergyman," to whom your imputation would apply, in the whole Convention. Sure I am for myself, and for the parish that I serve, that there is not wealth enough in this sordid city to purchase our consciences for a single vote. We have not received a cent, nor the promise of one, (we wish it were otherwise,) from that corporation; and our action was decided upon before we knew the minds of either its clergymen or of its vestry; and furthermore, let me inform you, Mr. Telegraph, that Trinity Church has long been paying liberal stipends to many congregations, whose views on the Bishop's case accord with yours. There are many ministers and laymen in the opposition, with whom I am personally intimate, and for whom I cherish a true affection; many who have done me kindness, and are also able to assist "poor parishes and poorer clergymen," yet I was compelled in conscience to dissent from their conclusions in some things, even as they did from mine; but does it follow that one must now regard another with suspicion and unkindness? So would not our Master do, and by his grace so will not we.

Yours, in honor,
R. HOYT.
Rector of the Church of the Good Shepherd.
New York, October, 1846.

To the Editor of the Churchman.

Rev. and Dear Sir,—A letter of the Right Rev. the Bishop of Virginia, addressed to the Board of Managers and Executive Committee of the General Protestant Episcopal Sunday School Union, having found its way into several of the Church papers, contrary, as I suppose, to the first design of the writer, I deem it not improper for me, upon my own responsibility, to make a few statements upon points embraced in it, preliminary to the action of the Executive Committee of the Sunday School Union, which may not be immediately convened.

The Bishop says:—

"It is believed by Bishop Meade that no other bishop, except himself, was furnished with a set of the books, as the Agent informed him, on the morning of his leaving New York, that on consideration, the committee found the expense of furnishing a complete set of the books, as now executed, would be very great, and that it had determined to publish a cheap edition, and give notice to the bishops that any who wished a set of them could order the same. This circumstance is mentioned, that the author of the following communication may not be unjustly subjected to the charge or appearance of forwardness. As he is probably the only bishop who has received the books, and it may be some time before any other shall have an opportuniiy of examining them, he feels not only justified in what he does, but bound so to do."

The above is very nearly correct in its statements, and for the use made of them is sufficiently so: nevertheless, it may not be out of place to state the circumstances of the case precisely, for the purpose of relieving the committee from any casual imputation on the score of the *supposed after-thought*.

Bishop Meade called at the Depository of the Union after the books had been sent to his lodgings, and stated that he had received a large package of books, about which he thought "some mistake must have been made, as it could hardly have been the intention of the committee to make so large an appropriation to each bishop of the church." I replied that it had been most certainly the intention of the committee to appropriate a complete set of the Society's publications to every bishop, although I was well aware that they had not counted the cost; that this, however, would be less than might appear, as I should consider the resolution carried out, by notifying the bishops of it, at the same time stating that full sets of the books would be made, subject to their order, on some day *not very remote*, when cheaper sets, *already in course of preparation*, would be ready. This, I may now state, was done with respect to all the Bishops, excepting those of Virginia and Ohio, (they having received their sets on the same day,) the date fixed having been the first of August last, from which time to the present eleven more of the bishops have been furnished with complete sets, and the undersigned waits for orders from the rest.

The next point proper for me to notice is, that the first book introduced by Bishop Meade, with comments, viz: "Manual of Private Devotions for the Young," is not a publication of the Union, has never been upon its Approved List, and was not among the books furnished by me to Bishop Meade, as above stated.

Of "Conversations on the Festivals and Fasts" the Bishop says:—

"Its language on this (Baptism) and other subjects, differs much from that used in the earlier publications of the Union. Had it been published in the first year of the Society's existence, I am confident its first year would have been its last."

It may here be stated, although no great importance is attached to the circumstance, that this is not a very recent publication, it having been issued in 1841—five years since.

In the first portion of Bishop Meade's letter, he has given an extract from the last Annual Report of the Executive Committee, which he credits erroneously to the report of 1845, in which the aims of the Institution are presented as follows:—

"But while it is deemed the duty of the Society to exhibit the distinctive features of a Church Institution, it does not forget that it is an Institution of the *whole* church, and not an organ for the dissemination of any peculiar opinions in it. And their desire and aim will be to furnish books which present in their integrity those, and only those great truths which are plainly recognized in all the authorized standards of the church."

With this evidently in his mind, the Bishop, when subsequently remarking upon "Gottfried,"* a book just ready for publication, uses this expression:—

"Does not this look like a disposition on the part of the committee to favor the peculiar views and tastes of a party or portion of the church, disregarding the opinions and feelings of others?"

After this point, I may, without impropriety, so far enter upon the merits of the question, as to adduce the warm recommendation of the book to the Union by the Rev. Editor of *The Protestant Churchman*, given with the assurance that its publication in detached chapters in his columns had occasioned general satisfaction to his readers, as in some sort an answer to the Bishop's inquiry, with regard to the intention herein manifested by the committee; and I may also refer to the notice of the book as executed for the S. S. Union, found in the last number of the same paper,* as additional evidence that the *peculiarisms* discerned by Bp. Meade are not obvious to all theologically educated minds, though sharpened a little by the jealousies of the times.

I remain, very respectfully, your obedient servant,
DANL. DANA, JR.,
Agent of G. P. Ep. S. S. Union.
Depository, 20 John street.
New York, October 3, 1846.

From the Courier and Enquirer.

I have seen to day for the first time, an article in the New York Evangelist, which censures in the most violent language the "British and North American Royal Mail Steamship Company," for an illegal insult to certain ministers, not of our Church, in refusing, as is said, to allow them the privilege of social worship on the Sabbath, during the voyage to England. It is also said that those who control the ships of that line, are exclusively sectarian, and tolerate no form of Christian worship except that of the established Church of England, and that they are not conducted on Christian principles. "It will be a shame," says the Evangelist, "to any Christian, if he takes passage in boats conducted on such principles:" and again, "Let there be a line of steamers forthwith between this country and England, that shall sail on Christian principles. Let us not bear with the shame of leaving this highway of intercourse solely in the hands of men who think to shut out the passengers from the privilege of enjoying a Sabbath on the deep in the accustomed worship of God, nor of men who *rule out* all worship but that of the established Church of England. The established Church may have a line of steamers to themselves if they choose; so may the Pope and the Church of Rome if they choose; so may the clubs of infidels and gamblers if they choose." In such terms does the "Evangelist" and other religious papers who have copied the article, denounce the steamers. Yea, we might suppose from the language, that the writer of the article did not believe that the service of the Church of England was a Christian service. And what too may be inferred from his connecting in the same paragraph the "Church of England,"—"the Pope and the Church of Rome,"—and "the clubs of infidels and gamblers." Does he regard them as *identical*—as three links of the same chain?

As we were both, Mr. Editor, passengers in the Hibernia, which left Liverpool for Boston on the 20th August, 1844, we can utterly refute as far as our own experience goes, the very strong assertion in relation to the infidel and sectarian character of that line of steamers. I was told before engaging my passage, that, as the vessel was under the direction of the British government, the service of "Britain's glorious Church, was *always* read in the absence of a clergyman then of the Church or of a Dissenting minister, by a Layman; but that in every case, when a clergyman of the Church, or a Dissenting minister was on bobrd, divine service were held by either of them, as might be most convenient. And such, Sir, as you well know was the case with us. Among the large number of passengers there were the Rt. Rev. Dr. Fleming, Roman Catholic Bishop of Newfoundland; the Rev. Caleb Strong, Pastor of the American Presbyterian congregation of Montreal, well known I believe to one of the editors of the Evangelist, the Rev. Theodore Parker of Boston, and myself. On the first Saturday evening, Captain Ryrie very kindly asked me to officiate on the following day, and added that all needful arrangements should be made for the service. I gladly consented. The weather however, was so boisterous that I could not, through sickness, leave my birth. Mr. Strong was then asked to officiate in the saloon, with which request he willingly complied. The passengers were generally present, and were, I believe, much edified by his discourse. On the following Sunday it was my own privilege to officiate according to the Liturgy and Ritual of the Church. The passengers, with the captain and all the crew who could be spared from duty, were present. I will also add, that I have often heard that the same respect and courtesy had been invariably shown to clergymen of our church, and to the ministers of the different religious bodies in our country during their passage in those steamers.

A sense of justice, alone sir, constrains me to ask you to publish the above statement. The effect of the article will be, I fear, not only to injure the steamers, but to create unfounded prejudice towards our church.

Yours respectfully,
JOHN DOWDNEY, Rector of
St. James's Church, New York.
New York, Sept. 23d, 1846.

* GOTTFRIED, or the Island Hermitage. Gen. Prot. Epis. S. S. Union. New York.—We are pleased to see that this tale, which appeared in our columns some time since, has been published in book form by our Sunday School Union. It is beautifully got up and adorned at the commencement with a neat and appropriate wood cut, showing the little hermit on his knees, on his first landing on the desert island. The book is worthy of, as we are sure it will have, a place in every child's library.

There is one matter connected with the Evangelical Alliance which demands especial notice. We mean the assistance of certain of the Clergy of the Church of England, at its sittings. *It is said* that 250 Clergy have joined the Alliance.

Their assistance was given in various ways; in making speeches and proposing resolutions, of course; but also in "conducting and presiding over the devotions," *e. g.*, "the 78th hymn of Wesley's Collection was sung, and Mr. Mortimer engaged in prayer;" "the 1st hymn in the Liturgy of the United Brethren was sung, and Lord W. Russell read Daniel vi." "Mr. A. D. Campbell read the Psalm, and Sir Culling Smith read the Litany and concluding prayers in the Service of the Church of England." "Mr. Mortimer gave out the Psalm and read Revelation vii.—Dr. Redford [a Dissenter] invoked the Divine presence and blessing—the Benediction was given by Dr. Raffles [a Dissenter]." "Dr. Alder [a Dissenter] gave out the Psalm—prayer was next offered by Dr. Byrth, Rector of Wallassey, Cheshire; it was extempore but followed by the Lord's Prayer." "Mr. Noel was called upon to preside over the devotional exercises, and Dr. Morison engaged in prayer." "Mr. J. A. James presided, and prayer was offered by Mr. Carr J. Glyn of the Established Church, and Mr. Binney," &c.

Of these persons, we find it reported as follows:—

Dr. Byrth: "He was educated a Quaker; who would say the belief in the eternity of punishment was essential to salvation? . . He could not consider the doctrine of eternal punishment as one, the belief of which was essential to the possession of vital piety: he was acquainted with some, whom he believed to be good men, who disbelieved it."

Mr. Ewbank *seconded*, "that for the word 'body' in the clause 'resurrection of the body,' tho word 'dead' be substituted."

We shall not concern ourselves with minor matters; but we select as the chief offenders—

1. Dr. Byrth, who denies that one Article of the Creed, viz., "the life everlasting," is essential to salvation.

2. Mr. Ewbank, who proposes to alter another Article of the Creed, viz., "the resurrection of the body." And

3. Above all, Mr. Baptist Noel who, as we have already seen, administered the Holy Communion to a large number of Dissenting teachers; thus, in the most solemn manner, recognizing their fellowship.

We are not about to weary our readers or ourselves with pointing out the sin of these persons; or the utter violation of the doctrine and discipline of the Church of England which they have committed. Cases more glaring and more extreme it is impossible to conceive.

But we have a word to say in another quarter. We do not desire to lecture or to prescribe duty to the Bishops, or to prove that the Church of England is a dogmatical, and exclusive, and uncompromising Church, or that it is the sworn duty of Bishops "to correct and punish such as be unquiet, disobedient, and criminous within their dioceses." But this we do say—and we speak the sentiments, not of Tractarians, but of the whole Church of England, excepting that pitiful and scanty minority which has joined the Alliance—that *something must be done*. That something *can* be done, the Archbishop of Dublin has shown, by suspending Mr. Kyle only for joining the Alliance—which also proves that to suspend Mr. Noel is no concession to "Tractarian agitation." The Bishop of London, in Mr. Oakley's case, has shown that he is not powerless. If nothing is done, let the Bishops bear in mind that, if the Church of England becomes simply ludicrous, by claiming to hold the highest principles, and yet admitting sectarians of every denomination to its altars—they alone are to blame. If secessions to Rome continue and increase, they alone are to blame; for, with what face can any body henceforth defend the Church of England, as a Church honoring the Creed and protesting against schism? If heartiness in the cause of the Church of England, and if the spirit of loyalty and devotion and self-sacrifice are changed, in some quarters into open hostility, and in others into apathetic indifference, they alone are to blame.

And this we say, not in any spirit of offence or intrusion, but as expressing the sentiments of thousands of English hearts, neither querulous nor presumptuous, whose prayers and good deeds and zeal, no Church upon earth can afford to lose or to trifle with. There is a time for Churches as for States, when even the duty of remonstrance is no longer felt. The sturdiest patience may break out at last. And it will be an evil day for the Church of England, in the coming strife with infidelity, if when, perhaps, Bishops call for help, there are none to answer. What a reflection will it be to those commissioned with rule, when England is absorbed in the whirl of German infidelity, that its first outbreak in the Evangelical Alliance, which after all is only a copy of German Catholicism, was neither checked, nor sought to be checked, because the protest against it was "Tractarian." Talk, remonstrance, protest, appeal—these have their day; but after day comes night.—*Eng. Churchman.*

Domestic Intelligence.

MASSACHUSETTS.—*Confirmations*—Wednesday, 23d Sept., in St. Ann's, Lowell, 25. Sept. 27th, in the chapel for seamen, Ann street, Boston, 7.

Ordination.—Tuesday, Oct. 6th, in Christ church, Clapville, the Rev. James L. Scott, deacon, to priest's orders. The Rev. D. L.B. Goodwin, of Wilkinsonville, said Morning Prayer, and the Bishop preached and celebrated the Eucharist. The Rev. H. W. Lee, of Springfield, presented the candidate.

Consecration.—Monday, Oct. 5th, St Stephen's ch., Boston. The instrument of donation, and the request for consecration were read by the Rev. Dr. Vinton, rector of St. Paul's, and the sentence of consecration by the Rev. E. M. P. Wells, city missionary. Morning Prayer was said by the Rev. Dr. Edson, rector of St. Ann's, Lowell, and the Ante-communion by the bishop, who also preached from the 84th Psalm, 4th verse. The church has been built at the sole expense of William Appleton, Esq., and has cost $22,000. It is in the Norman style of architecture, and built of New Jersey sand-stone. The sittings are all free. Daily Prayer will be said in it at sunrise, and half an hour before sunset. Mr. Upjohn is the architect.

PENNSYLVANIA.—The Rev. B. Batcheller and W. Flint have been recommended for Priest's Orders, Mr. H. H. Weld for Deacons' Orders, and Samuel Coxe, Jr. and J. W. Nott, as candidates for orders.

VIRGINIA.—*Ordination.*—Wednesday, Sept. 23d, in Grace church, Lexington, the Rev. Robert Nelson, rector of the church, and the Rev. Cornelius Walker, rector of Lexington Parish, Amherst county, were ordained Priests The candidates were presented by the Rev. W. H. Hinckle, and the sermon was preached by the Rev. T. T. Castleman.

SOUTH CAROLINA.—*Ordination.*—At Trinity ch., Columbia, on Sunday the 20th of Sept., "one of the stated times for ordination," the Rev. Richard Stevens Seely, missionary for Newbury district, to Priests' orders. Morning Prayer was said by the Rev. Dr. Henry, the sermon was preached by the Rev. R. D. Shindler, and the candidate was presented by the Rev. P. J. Shand.

OHIO.—*Consecration.*—The new Episcopal church in Hudson (Christ church) was consecrated by the Rt. Rev. Bishop McIlvaine yesterday morning, with the usual imposing ceremony. The prayers were read by the Rev. Alexander Varian of this city, and the lessons by the Rev. L. Windsor, of Lockport, New York. A number of the clergy were present and took part in the services.—*Cleveland Plain Dealer.*

To Correspondents.

We must again ask the indulgence of our correspondents, the report of the proceedings of the Convention having left little room for other matter. But for this "Contributor" would have appeared last week, as also "A Layman from St. Peter's" which is in type. "Jeremiah," "A Churchman from Philadelphia," "Vigil," "E," and "Common Sense," are received.

"G. U.," though excluded for the reason above intimated, shall take precedence in our next.

To "A Churchman," who writes to us from one of the western dioceses, we would reply as follows:—

1. The having or not having received confirmation has no connection with the question of the validity of orders; nor do we suppose that it had with the case of Novatian. He seems to have received, although irregular, yet valid consecration; and his erroneous views had regard chiefly to too severe and unchristian discipline towards those who had lapsed from the Christian faith.

2. The omission of the ante-communion service, when there is Morning Prayer on Snudays and Holy Days, is a violation of a law of the Church.

3. Inattention to catechetical instruction, and to pastoral visitation, especially of the sick and afflicted, and the encouragement, by his own neglect, of the visits among his people of schismatical ministers, are clear evidences of a pastor's want of fidelity.

4. There can scarcely be a greater proof of a want of good breeding, of common courtesy and justice, and of a pastoral and Christian spirit, than for a clergyman to avail himself of any department of his public ministrations for giving vent to feelings of personal dissatisfaction, ill-will, or vindictiveness, or endeavoring to gain advantage over his people or neighbors, in any misunderstanding which may unhappily exist between him and them.

5. Under all or any of these circumstances, however, the only regular and orderly recource of a parish, is the diocesan authority. If this will not or cannot extend relief, it can come from no other quarter.

6. If the settlement of a clergyman in a parish is, by its express terms, temporary, the vestry has a right, on the expiration of the time for which he was elected, to decline re-electing him. If he has accepted an appointment, subject, by its express terms, to the pleasure of the vestry, they have a right to dismiss him at any time. We protest, however, against both the above tenures, as inconsistent with the dignity and sanctity of the clerical office, and as unchurchmanlike, wrong, and of very bad effect upon religion and the Church. Vestries should take good care whom they call, and should give them a permanent settlement, incapable of disturbance, save by the mutual consent of the parties, except by the authority of the diocese.

Clerical Changes.

The Rev. A. H, Bailey, to the Rectorship of Brandon Church, Vt.

The Rev. Ferdinand Rogers, from St. Paul's, Brownsville, to Zion Church, Greene, Chenango county, W. N. Y.

The Rev. D. F. Sprigg to Meheim parish, Va. Address Hicksford, Greenville county.

The Rev. Henry Stanley has removed to Le Roy, and requests his letters and papers to be directed accordingly.

The Rev. O. F. Starkey having been engaged as an assistant minister in Trinity Church, Utica, requests letters, &c. to be directod accordingly.

Married.

On the 6th inst, at St. Stephen's Church, by the Rev. Joseph H. Price, Truman Hart, of New Haven, Ct., to Miss Sarah C. Halsey, of this city.

At Middletown, Orange Co., on Thursday the 8th inst., by the Rev. G. W. Timlow, the Rev. S. Manning Stryker to Miss Mary A. Corwin, daughter of Nathan H. Corwin, Esq., all of Middletown.

Obituary.

Died, on Friday, 25th ult,, Margaret G. Chardavoyne, daughter of the late Wm. W. Chardavoyne.

The Proverb that "afflictions seldom come singly" has been truly verified in the case of this bereaved family. Death has wrought with them a desolation such as even his *iron* hand is not wont to make. It is but eleven months since the subject of this notice performed the last sad office of closing the eyes of a younger sister, and now so soon, the surviving parent and sisters are called to bend in silent agony over her beath-bed. In this bereavement we are all made to see how short the step between us and death, and the necessity of being always prepared. In the departed one, not only the family, but a large circle of friends mourn the loss of her who was endeared to them by a cheerful, kind and obliging disposition; ever happy in promoting the happiness of others; and whose whole life was marked by a depth of Christian feeling which at this dark hour lends a ray of glorious light to cheer them in their future course; it is indeed their sweetest solace that she has obeyed the summons of a kind and beneficent Father, who knows the best time and manner of calling his children home. But one week before her dissolution she asked for and obtained the celebration of the Holy Eucharist in her sick room, and the silent fervor with which she joined in this holy office—the low toned but strong expressions of inward peace and tranquility which fell from her lips—her high appreciation of the privileges of the Church, and especially of communion with her Saviour in the blessed sacrament of his Body and Blood—will not soon be forgotten, we trust, by those who enjoyed the privilege of being with her at that time. May God grant that the sisters who remain may long be spared to that aged parent whose heart successive bereavements have too nearly crushed. I. K. E.

Calendar.

OCTOBER.

18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

NONEMBER.

1. Tweuty First Sunday after Trinity.—All Saints' Day.
5. Thanksgiving Day. *Unless some other day be appointed by the Civil Authority.*
8. Twenty Second Sunday after Trinity.
15. Twenty Third Sunday after Trinity.
22. Twenty Fourth Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the twenty fifth Sunday are to be used.*
29. ADVENT SUNDAY
30. St. Andrew the Apostle.

Notices.

Floating Church of the Holy Comforter—(Foot of Dey street, N. R.)—Divine service is held every Sunday at half past 10, A. M., and 3, P. M.

The services of an individual who is qualified to lead the singing, would be thankfully accepted by the Superintending Committee.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Oct. 18th.,) by the Rev. Edward Y. Higbee, D.D.

New York, October 17, 1846.

"*P. E. Church Missionary Society for Seamen in the City and Port of New York.*"—A *spacial* meeting of the Board of Managers of this Society will be held in the Sunday School-room of St. Clement's Church, on *Wednesday* evening next, (21st inst.,) at half-past 7 o'clock. THOS. P. CUMMINGS, Rec. Sec'y.

New York, October 17th, 1846.

Church of the Redemption—(In sixthstreet, between Second and Third Avenues.)—Divine Service every Sabbath at half-past 10 o'clock, A. M., and 3 P. M.

ISAAC PARDEE, Rector.

Ladies' Fair.—The ladies of Christ Church, Williamsburgh, desirous of aiding in the erection of their Church, propose holding a Fair about the middle of November next. Donations of suitable articles are solicited. They may be left with Mrs. Reynolds, 156 Chamber street, New York, or with Mrs. Phyfe, 669 Broadway, opposite Bond street.

☞ All subscriptions towards building the Church of the Cross, Ticonderoga, may be left with Mr. Thomas C. Butler, at the Depository, No. 20 John street—who is the agent authorized to receive the same.

J. BURNET,
Agent to collect subscriptions.

October 6th, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

DANIEL DANA, JR., Agent.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 6th Oct., the Treasurer has received the following contributions:—

From the offerings of St Mark's ch, N Y, 50; Christ ch, Pensacola, Fa, 15; from a clerk, for Ark, 10; St James's ch, Derby, Ct, 22; offerings, Emanuel parish, Cumberland, Md, half, 12 50; offerings of St Paul's ch, Brookfield, Ct, per Rev H D Noble, 13; do, of the S S, 5; do, of a communicant, 10; 28, through J K Sass, R A in S C, Waccamaw, All Saints', 25; St Paul's ch, Radcliffboro', 111 93; do, for missions in Ga, 7; do, Indian missions, 75 cts; Ladies' Working Society of the same, for Domestic Missions, 16 66; Indian Missions, 25 cts; St Stephen's and St John's, 5 43; do, an individual, 20; St Michael's ch, Charleston, 43 44—229 56; a member of St Bartholomew's ch, N Y, 5; offerings of Trinity ch, New Haven, Ct, by the hands of the Sec, the Rev C H Halsey, 100; from a lady, by the hands of the Rev Dr Cutler, a case of pearl ornaments, (ear-rings and broach,) value unknown. Total, $472 06.

THOMAS N. STANFORD, Treasurer,
New York, October 13, 1846. 139 Broadway.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's Chapel, at the Convention, $57 51; Zion ch, Butternuts, Rev Amos B Beach, 4; St Andrew's ch, Harlem, Rev R Mason Abercrombie, 2 05; a lady, friend to the society, 1; St Luke's ch, Catskill, Rev L L Noble, 3; Grace ch, Waterville, Rev W A Matson. 2; St James's ch, North Salem, Rev A P Smith, 1 57; St James's ch, Hyde Park, Rev R Sherwood, D D, 8; Christ ch, Brooklyn, Rev Dr Stone, 1; Caroline ch, Setauket, Rev F M Noll, 1; Church of the Apostles, Clinton, Dutchess co, Rev A D Traver, 2; from Rev J D Carder, annual subscriber, 2; Rev Geo S Gordon, donation, 1; Lieut Blair of 2d Artillery, by Dr McVickar, 2 50; St Paul's ch, Brookfield, Rev H D Noble, 5 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, October 13, 1846.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 1st Septeber, the following contributions, viz:—

From St John's ch, Islip, Rev D V M Johnson, $7; St Paul's ch, Whitehall, Rev E F Edwards, 3; Christ ch, Hudson, Rev Isaac H Tuttle, 20; Christ ch, Tarrytown, Rev Dr Creighton, 16 05; Zion ch, Greenburgh, Rev Dr Creighton, 17 12; "Ladies' Auxiliary Missionary Association" of Church of the Annunciation, New York, Rev Dr Seabury, 54; J M, "for Diocesan Missions," 17, Christ ch, Manhasset, Rev J P F Clarke, 1 10; Grace ch, Waterford, Rev J B Morss, 5; St Andrew's ch, New York, Rev R M Abercrombie, 1 25; St John's ch, Johnstown, Rev Charles Jones, 3 81; Zion ch, Butternuts, Rev Amos B Beach, 20; St Ann's ch, Port Jackson, Rev O H Smith, 5 86; Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, 20; Trinity ch, Lansingburgh, Rev A T Twing, 15; Calvary ch, Cairo, Rev Wm Walsh, 1 25; Christ ch, Granville, Rev Wm Walsh, 4 25; Reuben Kendle, jr, Esq, by the hands of Rev W Walsh, 10; St George's ch, Hempstead, Rev O Harriman, jr, 3 30; St Paul's ch, Waddington, Rev J H Hanson, 5; Trinity ch, Rensselaerville, Rev R Washbon, 2 21; Caroline ch, Betauket, Rev F M Noll, 1 75; St Mark's ch, Williamsburgh, Rev S M Haskins, 2; St Stephen's ch, Schuylerville, Rev R Hubbard, 1 81; Trinity ch, Windham, Rev T S Judd, 1; St Peter's ch, Hobart, Rev S Davis, 4; Female Missionary Society, St Matthew's ch, Unadilla, Rev N H Adams, 11 25; St Mark's ch, Malone, Rev H S Atwater, 5 12; Christ ch, Morristown, Rev G N Slack, 14 83; St James's ch, Newtown, Rev G A Shelton, 10 20; St James's ch, Hyde Park, Rev Dr Sherwood, 50; St Thomas's ch, Mamaroneck, Rev J M Ward, 4 65; Trinity ch, Granville, Rev Moore Bingham, 4 67; Christ ch, Hampton, Rev Moore Bingham, 2 08; Christ ch, Patterson, Rev A P Smith, 5; St John's ch, Cohoes, Rev J B Gibson, 3; Church of the Apostles, Cltnton, Rev A D Traver, 3; Christ ch, Brooklyn, Rev Dr Stone, 1; St Paul's ch, Oakhill, Rev L A Barrows, 5; St John's ch, Cold Spring Harbor, Rev I Sherwood, 7; St John's ch, Monticello, Rev E K Fowler, 3; St Michael's ch, New York, Rev Wm Richmond, 4; St Luke's ch, Brooklyn, Rev J W Diller, 3 59.

C. N. S. ROWLAND, Treasurer,
October 13, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for "The Fund for Aged and Infirm Clergymen," since his acknowledgment of 22d ult., the following contributions, viz:—

From St Philip's ch, Phillipstown, Rev R Shaw, 6 96; St Mary's church in the Highlands, Rev R Shaw, 9 93; Grace ch, Waterford, Rev J B Morss, 2 59; St Andrew's ch, New York, Rev R M Abercrombie, 2 25; Zion ch, Butternuts, Rev Amos B Beach, 7; Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, 2; Trinity ch. Lansingburgh, Rev A T Twing, 10; Trinity ch, West Troy, Rev J Weaver, 4; Trinity ch, Ulster, Rev H Adams, 8; St Paul's ch, Waddington, Rev J H Hanson, 2, Christ ch, Duanesburgh, Rev K Metcalf, 5; Trinity ch, Plattsburgh. Rev T Mallaby, 3 50; Trinity ch, Rensselaerville, Rev R Washbon, 3; Immanuel ch, Brooklyn, Rev F Vinton, 2; Trinity ch, Potsdam, Rev N H Munroe. 6; Caroline ch, Setauket, Rev F M Noll, 1 25; St Mark's ch, Williamsburgh, Rev S M Haskins, 4 43; St Ann's ch, Fishkill Landing, Rev Dr Robertson, 21 37; Grace ch, Prattsville, Rev J W Stewart, 1 58; St John's ch, Delhi, Rev G Waters, 6 63; St James's ch, Newtown, Rev G A Shelton, 10; Trinity ch, Albany, Rev E Selkirk, 5; Christ ch, Brooklyn, Rev Dr Stone, 16; St Paul's ch, Sing Sing, Rev C H Halsey, 13 41; St John's ch, Cold Spring Harbor, Rev I Sherwood, 3; Christ ch, Poughkeepsie, Rev H Wheaton, 20;

C. N. S. ROWLAND, Treasurer
of the Convention P. E. Church, N. Y.
Oct. 13, 1846. 55 Water street.

For the erection of a church on Governor's Island—Balance of collections by Rev T M Leavenworth, 23; from Lieut Armstrong. 2d Artillery, 3. Total, $24.

J. MCVICKAR, Chaplain, &c.
New York, October 13, 1846.

Foreign Missions.—Since his report of October 6th, the Treasurer acknowledges the receipt of the following amounts.—

Mrs Banyer and Miss Jay, N Y, for education of teachers in Greece, 100; do, do, for education of children in China, 100; do, do, do, do, Africa, 100—300; S S, St George's ch, Flushing, L I, 3d payment, education, China, 25; a member of St John's ch, Elizabethtown, N J, for Constantinople, 1; offerings of a communicant of St Paul's ch, Brookfield, Ct, for Constantinople, 10; offerings of Emmanuel Parish, Cumberland, Md, half, 10, and 2 50—12 50; St Matthew's ch, Bedford, Westchester co, education of Matthew Partridge in mission schools, Africa, 25; avails of jewelry, contributed to Rev Mr Rooker, S C, 18; offerings of St Mark's ch in the Bowery, N Y, 6 50; Christ ch, Pelham, N Y, for Greece, 15; E S R, 225. Total, 612.

J. SMYTH ROGERS, Treasurer,
N. Y., Oct. 13, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Church of St Mary's in the Highlands, Rev Robt Shaw, $3; Zion ch, Butternuts, Rev Amos B Beach, 10; St Andrew's ch, Harlem, Rev R Mason Abercrombie, 5 03; St Luke's ch, Catskill, Rev L L Noble, 3; Christ ch, Patterson, Rev A P Smith, 1 61; St James's ch, Hyde Park, Rev R Sherwood, D D, 7; Christ ch, Brooklyn, Rev Dr Stone, 30; Caroline ch, Setauket, Rev F M Noll, 1; St Mark's ch, Malone, Rev H S Atwater, 4 06; St John's ch, Monticello, Rev E K Fowler, 3; Church of the Apostles, Clinton, Dutchess co, Rev A D Traver, 2; offerings of a member of Christ ch, Poughkeepsie, by Rev Homer Wheaton, 10; St Matthew's ch, Unadilla, Rev Norman H Adams, 5 50; St Paul's ch, Waddington, Rev J H Hanson, 2; monthly offerings of St James's ch, Rev John Dowdney, to aid in the publication of the Prayer Book in German, 13 30; from Rev J D Carder, subscriber, 4; Frederick A Guion, do, 2; Rev L Van Bokkelin, donation, 5; Mrs Morgan, do, 1; Trinity ch, Jefferson, Ohio, Rev H Hollis, 1 25; a lady of Zion ch, 3; Trinity ch, New Rochelle, Rev T W Coit, in aid of the German Prayer Book, 14 85; Trinity ch, Anniversary collection, Rev M P Parks, 88 28.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, October 13, 1846

Advertisements.

ORGANS.

THE subscriber offers for sale at his Piano Forte and Music Warehouse, No. 411 Broadway, two Organs in good condition, equal to new. One well suited for a small Church. Compass GG to F in Alt. (5 octaves,) containing open diapason, stop diapason, treble, principal, and fifteenth, with shifting movement to take off principal—the whole enclosed in a general swell. The other is similar to the first, with the exception of the shifting movement and swell.

DANIEL WALKE, 411 RBroadway.
Oct. 17—4t$

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REV. H. FINCH, Principal.

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References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

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A ditto for a Public Hall in this city.
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A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.

Oct. 17. GEORGE JARDINE.

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191 Broadway, opposite John street.
October 17—3t$

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October 17—1t$

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H. M. O. & Co. would also call the attention of the clergy and laity attending the Convention to their stock of valuable Theological Works other than their own publications; consisting in part of the following:—

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West on the Resurrection,
Homilies,
Wake's Apostolic Fathers,
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Henry's Christian Antiquities,
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Pearson on the Creed,
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Also Bibles and Prayer Books in variety.
October 3.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXIX.

FEAST OF ST. LUKE THE EVANGELIST. OCTOBER 18th.—St. Luke was not one of the twelve apostles. Some suppose that he was one of the seventy disciples. Others, however, are of opinion that he was converted through the instrumentality of St. Paul, and of course some time after our Lord's ascension. But however interesting certainty on this point might be, we are vastly more concerned in the blessed fact that he was a faithful and efficient promulger of the Gospel.

He was a native of Antioch, a city famous for its University, and for the general attention of its citizens to literature and science. Of these advantages for intellectual culture he was not neglectful; and he appears from well attested history to have been eminent in the art of painting. He was also distinguished in the medical profession.

But an eminence still greater than all, and a far more valuable improvement of his extensive talents and acquirements, were designed by the Divine Head of the Church. His name was to be had in honor for other cures than those of corporeal maladies, even that cure of "the diseases of our souls," which is afforded "by the wholesome medicines of the" Gospel. He became a zealous minister of that Gospel—an eminent physician of the soul; applying his intellectual endowments and acquirements, enriched by careful study of the Old Testament, and of the truth which Christ had imparted to His Church, and sanctified and furthered by divine grace, to those ministrations whereby the broken heart may be bound up; the dim eye of human reason cleared and strengthened by evangelical faith; the spiritual diseases of our fallen and corrupt nature healed by the salubrious application of the Saviour's blood; the weak hands strengthened to lay hold on eternal life; and the feeble knees, which halted through this dark and thorny vale of tears, confirmed, to bear the gladdened pilgrim on the way that leadeth unto life.

Of St. Luke's ministrations but few particulars are recorded until about twenty years after our Lord's ascension. Then we find him the companion of St. Paul; travelling with him by land and sea; sharing with him his persecutions; suffering shipwreck with him in the most inclement weather; and faithfully and carefully ministering to his and the Church's necessities. Nor is it probable that he remitted his faithful attentions to his illustrious companion, until the latter received the crown of martyrdom. Richly therefore did he earn St. Paul's commendation of him as the beloved physician, and the brother whose praise is in the Gospel.

By the record of the Saviour's life, which, by inspiration of God, the saint of this day has bequeathed to the Church, he has obtained the honorable title of *Evangelist*—a name which, though in its essential meaning of a promulger of the Gospel, of very general import, has long been especially appropriated to the four writers of our Saviour's life. The Gospel according to St. Luke is written with an elegance and minuteness indicative of his ability as a scholar, and his capableness as an historian. On the supposition of his having been one of the Seventy, and thus in habits of free and affectionate intercourse with our Lord, he must have had ample opportunities of personal information of the things which he has recorded. It would appear more probable, however, from the introduction to his gospel, that. having been converted at a later period, he had his knowledge of those things from others, "which, from the beginning, were eye-witnesses, and ministers of the word." On either supposition, he had ample ordinary means of attaining to that "perfect understanding" which he professed to have "of all things from the very first;" while the unerring guiduance of inspiration fitted him to transmit to the Church a faithful record of what her Redeemer did and suffered in her behalf.

Very dear to the Christian must be the memory of those from whom he has received that record. All who feel their native helplessness and corruption, and the stains of guilt with which their characters are soiled, and are reasonably impressed with a desire for relief, must recognize in the evangelists' account of the nature and ministry of their Lord, the atonement which He made by the shedding of His blood, the all-sufficient vicarious merit which he provided in his perfect righteousness, as the price of grace for His people, and the transcendent excellence of his doctrines and precepts, a refuge, as sufficient for their comfort, strength, sanctification, and salvation, as it is needed by their diseased, corrupted, and debilitated nature, and by their state of sinfulness before God. And when the heart is bowed down by affliction; when experience presses to it a sense of the transitoriness of earthly joys; when sickness mars and turns to loathsomeness our worldly weal; when objects of affection are torn from us by the unsparing arm of death; or when his menaces are full before ourselves, and ready to do on us their fatal execution; O then how precious the history of that Saviour whose example is a perpetual guide to peace and consolation; who is our gracious Intercessor with our Father in heaven; whose doctrines reveal the only true comfort, and an all-sufficient comfort, to the afflicted, show mercy in the midst of judgment, and disclose the bright and holy path which, through the sufferings of the present time, leads to a far more exceeding and eternal weight of glory; whose precepts meet every want of man; in whom faith is a principle which raises the believer above the changes and chances of this mortal life, makes him partaker of the joy and consolation of union with his Lord, and fastens his soul, as by an anchor sure and steadfast, to the land that lies beyond the waves of this troublesome world; and who has provided in his Church means that He will surely bless to the penitent and devout believer, of that grace which will visit him with the fulness of all these blessings! And could voices be heard from higher and holier regions, where the souls of the righteous wait in blissful anticipation of the recompense of reward to be assigned at the last great day, thanks to God for the unspeakable gift of His Gospel would be found to be the enrapturing and absorbing theme.

The share which the saint of this day had in the honored instrumentality through which that Gospel has been given to the world, was a large and conspicuous one. His praise should indeed be in all the churches. And while we reflect on the value of his ministrations; delight to honor his memory as sacred; and celebrate in the language the Church has furnished in the collect for the day, the grace of that God who called him "to be an evangelist and physician of the soul," and to administer "wholesome medicines" for healing "all the diseases of our souls;" let us cherish a deep sense of our need of these inestimable blessings. Possessing a corrupt and fallen nature, infected with spiritual maladies, transmitted from our first parents, and aggravated and inflamed by our personal sinfulness, we all have need to apply the antidote which the Gospel prescribes. And truly awful is his state who is so callous as not to be sensible of this grievous evil, or so perverse as not to be willing to apply the remedy. His sickness, protracted through neglect, and heightened by constant incentives, will be unto death—that eternal death which will prove infinitely worse than would be even the endless prolonging of the agonies of physical dissolution.

They are without excuse who neglect the great salvation offered in the Gospel. The instrumentality of this one evangelist in bringing to us the record of that precious offer deprives them of every pretext. He that can read his Gospel, and rise from it with a heart uninterested in the Christian religion, and without a firm resolution to make it the guide of his faith, character, and life, must have an understanding sorely blinded by prejudice, or sensibilities lamentably perverted by passion.

Besides his Gospel, St. Luke wrote the Acts of the Apostles. In this deeply interesting book is afforded confirmation full and strong of the truth of our religion, and its sufficiency for man's guidance through holiness and virtue here to glory, honor, and immortality hereafter. It is an invaluable witness of the faith and order which were delivered as a perpetual deposit to the Church, for the preservation, advancement, security, and defence of the Gospel, in all future time, and thus for extending even unto the end of the world, the reign of grace in the hearts of men here, and the appointed means of their attaining to the consummation of bliss and glory hereafter. It furnishes most cheering and encouraging record of that blessing on the first labors of the ministry whereby the Gospel was so wonderfully spread and made so prosperous, clearly showing the direct interposition of God in its behalf; and tells of the commencement of those persecutions and martyrdoms, a seal to the truth of apostolic and other testimony, which must carry conviction to every enlightened and ingenuous mind. Here we have arguments, counsels, exhortations, dogmas, and elucidations, by apostles and their fellow-helpers to the truth, which throw clear and convincing light on the genuine doctrines and precepts of the Gospel; teaching us how to walk if we would adhere to the faith once delivered to the saints, and continue steadfast in the apostles' doctrine and fellowship. Here too is afforded that most eloquent teaching, and brightest illustration, of evangelical faith and piety, which appeared in the lives and characters of the first followers of the Lamb.

Let then the festival consecrated to the memory of St. Luke be gratefully and devoutly celebrated by all good Christians. Let them praise God for the blessed agency with which he was honored in bringing to them a knowledge of the truths and duties of their religion, and giving themselves to the earnest and diligent study of his writings, pray and endeavor that they may be blessed to the enlightening of their minds, the sanctification of their hearts, and the salvation of their souls. This will be a spiritually profitable compliance, agreeably to primitive and Catholic usage, with the divine precept, "Remember them which have spoken unto you the word of God." And let us especially lay to heart, as a main object for which this should be done, the exhortaiion added by the apostle, "Whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and forever."

Eminently was it true of St. Luke, that he had Jesus, because He was the great Centre on which his faith was fixed, for the end of his labors, his studies, and his hopes. His praise was in the *Gospel*. High as may have been his attainments in his secular profession, and in the beautiful, interesting, and intellectual art in which he was a proficient, he counted all as nothing compared with devotion to the Redeemer, and labor in His cause. His best energies, and the most welcome and heartfelt consecration of his talents and industry, were given to the ministry of the Gospel.

We are not certainly informed whether St. Luke died a natural death, or shared with other saints the crown of martyrdom. In the pious sympathies, however, inspired by the evangelical doctrine of the Communion of Saints, we may meditate on him as a father and a brother, enjoying in a happier and better state that citizenship which unites living saints and dead in the one body of Christ.

Such a course of reflection may not be an unmeet preparation for the devout and profitable offering of the Collect for the day:—

"Almighty God, who calledst Luke the physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; may it please Thee that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord.—*Amen.*"

In the fulfilment of this and every other prayer, it is required of men that they be found faithful as intelligent moral agents, through whose own instrumentality it pleases God to extend to them His temporal and spiritual blessings. And surely in nothing are we more concerned to be thus faithful, than in securing release from the thraldom of sin, and deliverance from its polluting, debilitating, and destructive influences. Our souls are indeed diseased, and that in a manner, and to a degree, threatening the most awful consequences unless timely remedies are applied. But often, alas! a sense of this comes too late. Often the pains of bodily sickness, and the terrors of approaching dissolution, excite the first feeling of spiritual disease, and of the necessity of Gospel remedies. But how shall the remedies be then applied? Is it when the vigor of health and youth has been wasted in the neglect of the means of grace, and abused to the increase, and increased violence, of spiritual disorders, that hope can be entertained of their removal? Under the awful accumulation of difficulties thus encountered, can an immediate cure fitting the departing spirit for regions of perfect health, and pure and untainted enjoyment, be reasonably expected? With God all things are possible; and therefore this is. But dependence upon it is so presumptuous as rather to risk His utter refusal to extend a blessing which has so often been ungratefully and wickedly rejected.

With an humble and contrite sense of the deeply rooted "diseases of our souls," we should apply without delay, and in true faith, to "the wholesome medicines of the" Gospel, and to the "fountain" therein "opened for sin and for uncleanness." The way and means thereto are pointed out in Holy Scripture. They refer us to Christ as alone bringing the needed mercy, and to His Church as the medium He has appointed through which that mercy is to be extended to the sons of men. Therein are provided the means of spiritual health, strength, and salvation. In its communion, the faith and piety of the Gospel have promise of divine acceptance and reward. Its sacraments, ordinances, and worship, are means and channels of the grace whereby that faith and piety can be cherished. Thus are we to seek, in the true faith of the Gospel, the mitigation here of the moral and spiritual disorders of our nature, and our entire deliverance, and infinite and eternal removal from them in a better world. The provided remedies are within our reach. It is only for us to be truly in earnest, and avail ourselves in true faith of the means and ability which God freely offers, and the health and salvation of our souls are secured. God is in Christ Jesus waiting that He may be gracious. In Christ Jesus then—His atonement to open the way of access to God, His grace to direct and aid us, and His intercession to secure for us divine regard and acceptance—be placed our undivided, undoubting, and operative trust. We shall find Him all-sufficient for us. Through Him we shall be restored to spiritual health; and shall "renew" our "strength," and "run and not be weary" in the race set before us, and "walk and not faint," in our spiritual course; until we arrive in safety at that blest land of promise, where "God shall wipe away all tears from" our "eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain."

B. T. O.

We are not afraid of that question, *Where was your Church before Henry the Eighth!* We answer, It was where it is now, here in England, and in other kingdoms of the world: only it was then corrupted, and it is now pure.—*Burnet.*

For the Churchman.

Mr. Editor.—I regret that circumstances have rendered unavoidable so long a delay in returning to my notice of your worthy correspondent, "Columba."

He probably sympathises with the objection sometimes made to the preface to our Prayer Book, and some other parts of the volume, not in the English Liturgy, that they adopt the modern negative, and indefinite term *Protestant*, as a permanent title for our Church; and also the term *Episcopal*—the latter, in connection with another part of the preface, to be hereafter noticed, being by some regarded as settling the point that there may be true christian churches which are not episcopal.

This title, *Protestant Episcopal Church*, it is true, has been objected to by wise and good men. Bishop Hobart is knwon to have objected to it. I apprehend, however, that it is not a point that need give any one much concern. The connecting *Episcopal* with *Protestant*, removes the latter in a measure from its schismatical, heretical, and infidel relations.* In strict propriety, the simple term *Chruch* is sufficiently indicative of the mystical body of Christ, and cannot be applied to any association of men not possessing all the requisite properties of that body; and yet it has seemed good to the Church, when important purposes connected with its purity, integrity, unity, and interests required it, to add, and even incorporate into creeds, such epithets as Holy, Catholia, and Apostolic. The use of the mere modern epithets Protestant, and Episcopal, may be regarded as another applicatiou of the same principle. The writer remembers that when, some thirty years ago, Bishop Hobart expressed a wish that our Church had adopted the style *Apostolic* instead of *Protestant Episcopal*, a gentleman observed that that would be liable to the same objection, inasmuch as it would imply that there could be a *Church* which was not *Apostolic*.

Upon the whole, I am not inclined to lay much stress upon *a name*. The adoption of one is, nine times out of ten, but making a convenient use of popular terms, without assuming any serious responsibility as to their meaning. No one can dispassionately examine our creeds, liturgy, articles, and homilies, without seeing that the Church therein clearly protests against any other than a very limited and guarded adoption of *the protestant principle*—and that she considers the attribute *Episcopal* as essential to the Christian Church in its integrity.

If, however, it is insisted upon that the style, "The Protestant Episcopal Church in these States" must be considered as settling important principles, there is one very clear and obvious meaning to be attached to them, namely, a protest against the Church character of the Moravians and the Methodists. Both claim to be Protestant and Episcopal. Our title, however, declares that, whatever kind of insiitutions they may be, *we* are THE Protestant Episcopal CHURCH in these States.

Another part of our Prayer Book preface which disquiets some good people, and is made by others to mean a great deal, is that which says that "the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective *Churches*," &c. Hence, say some, our standards declare all religious denominations of Christians to be *Churches*. I apprehend, however, that it will be difficult for any sensible man to see in this any thing else than a mere convenient adaptation of a *usus loquendi*—to be regretted indeed because of the perilous abuse which may be made of it, but not, in any fair consideration, to be regarded as at all designed to have any bearing upon the question what is or is not essential to a Christian Church, in the strict scriptural sense of the term. Not to waste time in naming a tithe of the modellings and organizings of "religious denominations of Christians" herein fairly included, I may name as a sample, Mormons, Hicksites, Shakers, Irvingites, and Omishes; to say nothing of the beautiful anomaly of the United Secession Church, or of the followers of those much lauded second Luthers Ronge and Czerski, should our sister protestant Churches of their stamp be planted among us.

All these are to be owned as "Churches" in the evangelical sense, if this portion of the Prayer Book is to be understood as using the term in that sense. It may be to be wished that in a solemn authoritative document, like the preface to our liturgy, there should have been no concession to popular usage in the adoption of scriptural and catholic terms. In the present instance, however, such has been the fact; and for any one to regard the term "Churches" as intended to be here taken in the scriptural and catholic sense, will doubtless be a sufficient reason with men of sound and serious minds, for declining all further argument with him on the subject.

Another instance in which I think Columba has spoken unadvisedly, is where he says, "we are drawing nearer and nearer to our brethren of the Catholic Church, from whom we have been so long separated." When has our Church ever been separated from the Catholic Church? I am not aware that we ought to hold ourselves a party to the ancient separation between the oriental and occidental branches of the Church. Our independence, after the merging of the ancient British Church into the uncatholic and more modern organization established by Augustine, was indeed in a degree, and for a while in an increasing degree, sacrificed to a succumbing to the assumed supremacy of the Roman Church over the Western branch; although our episcopacy, in the person of Augustine, was obtained through the oriental. The unchristian succombing, however, was, in process of time, by the help of God, thrown off. After a while, the Church of Rome refused communion with us; but never "have we been separated from our brethren of the Catholic Church." The impious curses which the Church of Rome hurls against all who will not accord with her anti-christian terms of communion effectually separate *her* from the Catholic Church; and God forbid that we should ever come nearer to her, until she repents and turns to the way of the Lord.

We have, it is true, among us—and perhaps this is all that Columba meant—too many misguided men who are hindering the way of truth, and ever and anon causing the unwary to err therefrom, by sympathies and words and deeds characterized by either popish or protestant deviations from the old paths and right way of sound Catholic and Evangelical truth. Amid all our present unholy dissentions and agitations, however, I think we may hope that the good spirit of God is gradually bringing about a lessened influence of such errors. And under His blessing, such writers as Columba may be hoped to be not a little instrumental to an issue so dear to the true Christian's heart.

RAMPART.

* I say in a measure, but by no means entirely. *Episcopal* means simply that we have Bishops; so had the Azians of old: *Protestant* means that we abjure popery; so do our fellow protestants, the Mormons and Fourierites. *Catholic* means all for Christ. Religious bodies may be in grievous and sinful errors, and yet be episcopal and protestant in the most genuine sense. Every departure from the faith and order of the gospel is uncatholic, and directly in the teeth of all genuine catholicism. And this is the strong ground against popery.

There is hell, that is misery, involved in the nature ef every sin; becausc all sin consists in our withdrawing ourselves from God, who is happiness essential, and in His absence only is any misery or unhappiness; and consequently the farther we remove from Him, the greater is our misery. This frees us from an objection, how God, who is all love, can be a consuming fire, and inflict hell; for hell is the natural product of sin; but that it proceeds from God is so untrue, that it can only be where he is not.—*Leslie.*

God has instituted an order or society of people, for the particular manner of serving and worshipping Him. This society is not a voluntary one, which we may be members of or not as we please; but it carries in its very nature and institution an authority obliging us all, as we hope for happiness to be members of it; we are obliged to be of the Church, because Christ has instituted the Church; therefore it is the institution of the Church which lays us under an obligation of entering into it; and this, and no other, is that Church authority which obliges all people to external communion.—*Law.*

It is much to be wished that Christians would apply themselves to obey the Gospel, instead of endeavoring to discover the designs of God concerning man, before man was created, or the precise manner in which He touches the hearts of those who are converted. Salvation may be obtained without knowledge of this sort. Besides, the wit of man may not be able to solve the difficulties that may be started on every side of these questions; upon which, obscure and intricate as they are, if decisions are made and enforced as articles of faith, schisms and factions must ensue. But the mischief is done, and there is no remedy; divines are therefore obliged to explain their own sentiments, and oppugn those of their adversaries, respectively, as well as they are able. Thus strifes are increased, time lost, and edification neglected.—*Bishop Horne.*

The old school maxim that "the corruption of one thing is the generation of another," is true in spirituals as well as in physics. The death of the old man is the life of the new; and from affections carnal and secular, when mortified by the power of religion, spring up holy and heavenly ones, vigorous and active in proportion.—*Bishop Horne*

Advertisements.

SCHOOLS.

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber, J. G. BARTON, Rector.
College Point, N. Y,

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.
Address, post paid, Rev. P. L Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

ST. MARY'S HALL, BURLINGTON.
THE Winter Term of this Institution will open on Monday, 2d November.
Address the Bishop of New Jersey.
October 10—5t

A LADY of high attainments and experience in teaching, is desirous to form an engagement in a private family, or as visiting Governess. She professes to instruct in the English, French, and Italian languages, the Piano Forte and Drawing. The lady is a member of the Episcopal Church, and desires to refer to the Rev. L. P. W. Balch, Rector of St. Bartholomew's Church, or to Hon. Walter Lowrie, No. 129 Twelfth street.
October 10—3t$

CHURCH SCHOOL, for English and Introductory Classical Education, (10. West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

ST. MATTHEW'S HALL,
Port Colden, Warren county, N. J.
REV. P. L. JAQUES, *Rector.*
THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*
Music, Drawing, and Painting, extra.
For further information, or the admission of pupils, apply to the Rector at the Hall.
September 5—tf

TO PARENTS AND GUARDIANS.
A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.
Terms—$136 per annum, *one half to be paid in advance.*
Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

PEW for sale in Trinity Church, No. 97, north aisle. Inquire at No. 1 Abingdon Square.
October 3—3t$

TEACHER WANTED.
A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.
Apply at this office.
September 12—tf

BURLINGTON COLLEGE.
THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.
This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and C learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."
The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.
Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.
Burlington, 11 September, 1846—Oct. 3—2m.

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.
THIS Institution consists of a Classical and an English Department.
In the former, pupils shall go through a thorough course of Classical and English Education.
In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.
In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

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History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
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Stationary,	50
Fuel for the season,	1 00

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The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.
Board, tuition, &c. $50 per term of twelve weeks.
Modern languages and Music extra.
The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.
The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

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April 18—tf.

TO CHURCHES.
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A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.
The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.
Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.
September 12—tf

MISCELLANEOUS.

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The Organ now standing in the First Presbyterian Church, Brooklyn. It has two sets of keys, and an octave and half of Pedals, in a handsome mahogany case, with gilt front pipes. The stops are as follows—Great Organ, open diapason, dulciano, stopped diapason, principal, twelfth, fifteenth, sesquialtera, flute and trumpet. Swell—open diapason, stopped diapason, principal, cornet, hautboy. Choir Bass—stopped diapason and principal. Pedals—Sub bass from GGG to C; largest pipe 16 feet. This Organ will be sold at a bargan, and may be seen by applying to Cyrus P. Smith, Esq., Fulton street, Brooklyn.
A second hand Organ, with two sets of keys and Pedals: stops as follows—Great Organ—open diapason, dulciano, stopped diapason, principal, flute, fifteenth, and trumpet. Swell—open diapason, stopped diapason, principal, fifteenth and hautboy. Choir Bass—stopped diapason, Pedal bass from GG to D.
A new Organ, with one set of keys and Pedal Bass, in a gothic case, 15 feet high, 8 feet wide, and 6 feet deep, containing 10 stops in a general swell, and an octave of Pedals.
A new Organ, with 8 stops and Pedals, in a Grecian case, 12 feet high, 8 feet wide, 5 feet deep.
Two Organs of four stops, in Gothic cases.
Parlor Organs of various sizes, new and second hand.
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W. C. RAYNER, Professor of Music.
October 3—3t$

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WILLIAM ASHKETTLE.
September 5—yly

ORGANS.
THE subscriber offers for sale the following Organs viz:
One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.
One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.
Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.
Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.
Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.
Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.
Also, two elegant Parlor Organs, in Mahogany polished cases.
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